

A PARAPHRASE
ON THE
Seven Penitential Psalms,
IN ENGLISH VERSE,

SUPPOSED TO HAVE BEEN WRITTEN BY

THOMAS BRAMPTON, S.T.P.

IN THE YEAR 1414;

TOGETHER WITH A LEGENDARY PSALTER OF SAINT
BERNARD, IN LATIN AND IN ENGLISH VERSE.

WITH NOTES BY

WILLIAM HENRY BLACK,

ONE OF THE ASSISTANT KEEPERS OF THE PUBLIC RECORDS.

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PREFACE.

THE religious poetry of the Middle Ages consists, for the most part, of dull versification, ennobled with few of the lofty sentiments that pure Christianity inspires, and enlivened with few flights of imagination, except those derived from a wild and dreary superstition. That of our own language is therefore chiefly valuable for its philological data, and as constituting a part of our national literature. But it is hoped that the poem, which these pages first bring to light, will be found to contain both some sentiments of piety, and some touches of poetry, that may render it more acceptable than its contemporaries.

The text is taken from one of Sir Hans Sloane's MSS. in the British Museum, No. 1853, written on vellum, early in the fifteenth century, in a fair church-text, with illuminated capitals; intitled (in Latin) "Here begin the Seven Penitential Psalms, translated out of Latin into English;" but not naming the author, either at the head or at the foot of the poem. A later hand

however, of about the middle of the sixteenth century, has preserved a memorial, which seems to indicate his name, in the following note inscribed along the top of the first page: “*Frater Thomas Brampton, sacræ Theologiæ Doctor, fr. minorum pauperculus confessor, de Anglicum. Anno Dom. 1414. ad Dei honorem et incrementum devotionis.*” Unfortunately this inscription was almost obliterated by some liquid, which slightly damaged the MS.; and has been retouched by another old hand: but an important blank remains, which perhaps the words *Latino transtulit in* formerly occupied: for the conclusion seems applicable not to a mere transcriber, but to an author alone, or (as the title expresses it) a *translator*. The term *transtulit*, in the title, evidently means the act of making a paraphrase in English, upon the Latin text of the Seven Psalms; which is given verse by verse, before each stanza.

The Editor is strongly inclined to believe that the words proposed to be inserted between “*de*” and “*Anglicum*” are more than a probable conjecture, and that little doubt can remain that Doctor THOMAS BRAMPTON, a Confessor of the Freres Minors, was the author of the paraphrase: but his researches, for many years past, have not been successful enough to obtain any information about him, beyond what this notice affords; and

thus he must be introduced, for the first time, into the list of our English poets and authors.

There is great probability that the date, mentioned in the old note, is correct : for the author's application of that passage in the 101st (or in the English version, the 102nd) Psalm, "Thou arising, O Lord, shalt have mercy on Sion : for the time of pitying her, yea the time, hath come ;"—to *holy church*, and *chivalry*, precisely agrees with the disposition of both clergy and laity, and the king too, at the beginning of the Fifth Henry's reign. See stanza lxxxvii., where the following lines seem directly levelled against that brave man and truly Christian martyr, Sir John Oldcastle, Lord Cobham, who was at that time committed to the flames as a heretic :

"Late nevere *knyghthod*, aghen the ryght,
Be lost with *tresoun and sotylté*."

Henry's persecuting resolution, to which he was urged on by the furious clergy, is also painted to the life, when he represents him as *presiding in Sion*, (the very name by which the monastery, that he founded at Isleworth, was called ;) thus:—

"*Syon* 'a merour' is, to say,
That God hath bygged,* and sett ful hye :
There sytt our kyng, be trewē fay,†
That shal herétykes alle distrye."‡

* Built.

† By the true faith.

‡ Destroy.

(Stanza xc.) He adds, that whosoever full heartily prays for the king, thereby

“ Máyntenyth oure cherchë graciously,
And kepith it, as ye may see.”

But for these blemishes, one would think from the general piety that pervades the poem, from the hint given to oppressive tyrants in the 93rd stanza, and from the description of imprisoned sufferers, in the 94th, that the author was a Lollard. But, on the contrary, the editor cannot help conjecturing that he was the author of the poem *against Lollardie*, which is preserved in the Cottonian MS. *Vespasianus*, B. XVI, and printed in Ritson's *Ancient Songs*; the style and metre being very much like those of this paraphrase. Nor can he but observe, for the same reason, a probability that he was the author also of *The Ploughman's Tale*, which is inserted among the *Canterbury Tales*, in some old copies, as a supplement to Chaucer's work.

The author's religious notions were what might be expected of that dark age. He represents himself, in an elegant introduction, as restless, rising at midnight from his bed, repeating an *antiphona* from his breviary, going to his Confessor, and receiving instructions for the relief of his conscience, one of which was, to say over ‘these seven Psalms;’ which he proceeds to do, verse by

verse, making the first words of his favourite *antiphona* the burden of his meditation upon every one. Thus confession, absolution, and discipline, are the foundation ; and purgatory, the doctrines of hereditary depravity, and of the immaculate conception of Jesus Christ and the Virgin Mary alone, and the notion of a guardian angel constantly attending him, make their appearance, though scantily. (Stanzas XLVIII. LIX. CVIII.) It is remarkable that there is not one invocation of a saint or angel, or any mention of the Virgin Mary, but what has now been noticed. Probably the author designed his book for the instruction of his 'ghostly children,' being a *confessor* himself ; and therefore rather intended to represent one of them, and himself, in those respective characters, in the introductory passages.

The only other copy of this poem, known to the editor, is a fragment in the Harleian collection, No. 1704, of which volume the second MS. (ff. 13—75) is written on paper, in a hand of the end of the fifteenth century, imperfect at both ends. The first five leaves (ff. 13—17 b) contain 55 stanzas out of the 124 ; viz. from the 62nd to the beginning of the 116th, inclusively. All the variations are given in the notes, whereby it appears to be in many places inaccurate and corrupt ; and it is modernized throughout, after the common fashion of such copies. This fragment

is followed, after an interval of some pages, by a copy of bishop Alcock's famous allegorical "Tretis of the Abbey of the Holy Ghost," (ff. 32b—49); which circumstance has occasioned a grievous blunder in two eminent literary historians. For Wanley, in his account of this MS.* describes the poem as the *fourth* article thus, "4. A fragment of a comment upon the VII. Penitential Psalms, in old English verse;" then, as the *ninth* article, he gives the title of the "Tretis" above mentioned; adding a note, which merely refers to "another copie of this tretis," bearing the author's name, and then briefly notices his history, character, and death. Hence Warton, having confounded two articles, which stand at a considerable distance from each other, and have not the least connexion, enumerating Alcock's works, says: "A fragment of a comment upon the seven Penitential Psalms, in English verse, *is supposed to be* by Bishop Alcock, MSS. Harl. 1704. 4. fol. 13."† Ritson improves upon Warton's supposition, by stating it as a fact, thus: "ALCOCK, JOHN, Bishop of Ely, *is the author* of a comment upon the seven Penitential Psalms, in English verse. (Harl. MSS. 1704, imperfect.) He died in 1500."‡

* Harleian Catalogue, ii. 177.

† Warton's History of English Poetry, ed. 1824, 8vo. iii. 82.

‡ Biographia Poetica, p. 43.

Thus, confusion is the parent of mistake, and the grandmother of falsehood.

Having thus shown, that this work was not written by Bishop Alcock, but in all probability by the person named in the Sloane MS., (which was unknown to Warton and Ritson); it remains to show that this poem must not be confounded with an earlier one of the same kind, said to have been written by Richard Rolle, the hermit of Hampole, which is preserved in the Bodleian Library among Digby's MSS., No. 18. The first line, as quoted by Tanner* and Warton,†—*To Goddis worschippe that dere us boughte*; and the first line of the paraphrase on the Psalm “Domine, ne in furore tuo,” (xxxvii.)—*Lord in thin angre repreve me nought*;—are quite different from the first and 31st stanzas of Thomas Brampton's production, printed in the following pages.

The two Appendices of the present publication, were added by the Editor, on a supposition that the second of them was written by the same author as the Paraphrase: though this is by no means certain; yet it may have been an early metrical attempt by the same author. The language is less polished, and the orthography is of an older fashion than the larger poem; and it is perhaps

* Bibliotheca Britannica, p. 375.

† History of English Poetry, ii. 100.

remarkable, that, while Brampton's prospect of death was connected with the idea of being confined or "locked in *lead*," the humbler versifier of the Legendary Psalter (as it may be termed), thinks of his *winding sheet*, and of being "in clottus elunge" (page 54.) The first Appendix is given as the source of the other: they both afford instances of the superstitious value attached to prayers and other religious forms, (however destitute of devotional merit), when foisted upon the vulgar by a legend, ascribing their origin to a saint, or to an angel, or to the very devil himself! Many antient Breviaries or Manuals contain an Abridgment of the Psalter in Latin, ascribed to Saint Jerome; the prolix rubric of which says, "*Beatus vero IERONIMUS hoc modo disposuit breviter hoc Psalterium, ubi Angelus Domini docuit eum, per Spiritum Sanctum;*" and sets forth its manifold advantages. That consists of eight or nine pages of selections from the Psalms: but this of Saint Bernard beats it all to nothing; for he contrived to learn from the devil, *how to say over the whole Psalter in eight verses!* Surely the author of the second Appendix must have done a most commendable work, when he put this information, and the texts themselves, into the vulgar tongue, for general use! The introductory passage or legend in each Appendix, stands in rubric

in the MS. from which it is derived. But the most remarkable rubric of this kind, which the Editor can remember, is that of an “orison” in the Harleian MS. 2367, art. 10,* which was an universal charm: when a mass of our Lady had been said over it, “then bear this orison upon you,” says the rubric, and it was warranted to render the wearer invulnerable, and what not!

The Editor will now merely add, that he has scrupulously followed the Sloane MS. in the text, only substituting *th* for the Anglo-Saxon *þ*, yet retaining the *ȝ*, (a modern representative of the Anglo-Saxon *ȝ*,) conformably with the present practice; although he is strongly inclined to think that, in both instances, either the genuine old characters ought to be used, or *th* and *gh* substituted for them respectively. He has marked the final *e*, where long, with an accent; where short, with the usual note of a short syllable. The latter practice is invariable in these pages; and this, with an occasional application of an accent, or of the double points, where the rhythm of the verse is not obvious to the eye, he trusts will not be unacceptable to the reader. Some of the verses are full of anapæsts, which puzzle an inexperienced

* See Harleian Catalogue, ii. 670, where the whole rubric is printed.

reader of old English poetry, far more than the regular iambic measures of Chaucer, and other writers. Want of time alone has prevented the annexing of a concise glossary, which he originally designed.

W. H. BLACK.

3, *Magdalen Row*,
Goodman's Fields,
31st *May*, 1842.

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HIC INCIPIUNT
SEPTEM PSALMI PENITENCIALES,
DE LATINO TRANSLATI IN ANGLICUM.

I.

IN wynter, whan the wedir was cold,
I ros at mydnyzt fro my rest,
And prayed to Jesu that he wold,
Be myn helpe, for he myzt best.
In myn herte anon I kest
How I had synned, and what degré :
I cryëd, knockyng up on my brest,
“Ne reminiscaris, Domine !”

II.

Ne reminiscaris, Domine, delicta nostra, vel parentum nostrorum ; neque vindictam sumas de peccatis nostris. Parce, Domine, parce populo tuo, quem redemisti precioso sanguine tuo ; et ne in eternum irascaris nobis ; et ne des hereditatem tuam in perditionem.

That is to seye, “ Lord ! thynke no more
“ Of my mysdedis that I have wrought,

" I or my faderys here be fore,
 " That me in to this world have brought.
 " Of my mysdedys venge thé nought :
 " But graunte me mercy and pyté.
 " My woordys, my werkys, and wycked thought,
 " ' Ne reminiscaris, Domine !'

III.

" Spare thy peple that is outerage,
 " We crye to the ful pytously ;
 " Lese nozt lyztly thyn herytage,
 " That thou hast lovyd so hertily.
 " Have mynde, Lord, how thou woldyst dy,
 " And hange ful hye up on a tre,
 " To save hym that wolde wilfully
 " Sey, ' Ne reminiscaris, Domine !' "

IV.

With sorwefull herte and repentaunce,
 Un to my Confessour I zede,
 To schryve me clene and aske penaunce ;
 Ther to me thouzte I hadde gret nede.
 Myn herte for sorwe began to blede,
 And cowthe non other coumfort se,
 For wyl, and woord, and wicked dede,
 But ' Ne reminiscaris, Domine !'

V.

My Confessour coumfortyd me blyve,
 And seyde, " Thi synnes forzevyn are,
 " Zyf thou purpose to amende thi lyve,
 " God of his mercy will thé spare.

“ No synful man he wille forfare,
 “ That sory of his synnes wylle be :
 “ This woord schal coumforte all thi kare,
 “ ‘ Ne reminiscaris, Domine !’

VI.

“ And ferthermore, for thi trespace,
 “ That thou hast don to God of hevene,
 “ Zif God wille sende thé lyif and space,—
 “ Thou shalt seyn thisē Psalmēs sevene :
 “ The bettyr with God thou mayst ben evene,
 “ Or evere thi soulē passe fro thé.
 “ Begynne, and seye with myldē stevene,
 “ ‘ Ne reminiscaris, Domine !’ ”

VII.

DOMINE, ne in furore tuo arguas me : neque in ira tua corripias me.

LORD ! will thou noȝt me schame ne schende,
 Whan thou schalt be in thi fersnesse,
 To dredfull dome whan I schal wende ?
 Helde noȝt thi wretthe on my frealnesse,
 Thi derworthi childeryn whan thou schalt blesse,
 And bydde hem come to blysse with thé :
 Mi synfull werkys more and lesse,
 ‘ Ne reminiscaris Domine !’

VIII.

*Miserere mei, Domine, quoniam infirmus sum :
 sana me, Domine, quoniam conturbata sunt omnia
 ossa mea.*

Sythen thou woldyst no man were lost,
 Have mercy on me, for I am seke.
 Helě me, for my bonys are brost,
 And rewe on alle that will be meke.
 Thi pyté, Lord, encrese and eke,
 To alle that wille repentaunt be,
 And wille with sorweful hertě seke,
 ‘Ne reminiscaris, Domine!’

IX.

*Et anima mea turbata est valde: tu, Domine,
 usquequo?*

My soule begynneth to tremble and qwake!
 How longe schal it with dreed be schent?
 Late noȝt thyn ymage be forsake,
 Made with so good avysēment.
 Sythe man was made be full assent
 Of the blyssed Trinité;
 Thowȝ he do mys, and after repent,
 ‘Ne reminiscaris, Domine!’

X.

*Convertere, Domine, et eripe animam meam:
 saluum me fac propter misericordiam tuam.*

Turne thé, Lord, and tarye nowȝt,
 Thin owen lyknes to helpe and save.
 Delyvere hem alle that thou hast bought,
 And graunte hem mercy that will it crave.
 Thynke, thou madyst bothe kyng and knave:
 Therfore of mercy be so fre,
 That no man wante, that wille it have.
 ‘Ne reminiscaris, Domine!’

XI.

Quoniam non est in morte qui memor sit tui : in inferno autem quis confitebitur tibi ?

Whan man is seek, and nedys muste dye,
 (As every man schal do be kynde,)
 After mercy he kan nozt crye,
 For sykenes revyth hym his mynde.
 Therefore, I rede, be nozt be hynde,
 Whil mercy is in gret plenté :
 For in helle myzt neverē man fynde
 ‘ Ne reminiscaris, Domine !’

XII.

Laboravi in gemitu meo : lavabo per singulas noctes lectum meum : lacrimis meis stratum meum rigabo.

My travayle is, bothe nyght and day,
 To wepe and weylē for my synne :
 With bittere terys I schal asay
 To wassche the bed that I lye inne.
 Whoso evere hevene will wynne,
 In endeles blysse evere more to be,
 This vers he mustē ofte begynne,
 ‘ Ne reminiscaris, Domine !’

XIII.

Turbatus est a furore oculus meus : inveteravi inter omnes inimicos meos.

Myn eyin ben wexin al derke for drede ;
 My wickednes is drawyn on elde ;
 My soule is wrappyd in wofull wede,
 For synne I have forsake ful selde.

Lord ! fro sorwe and schame me schelde !
 Myn helpe, myn hele, it lythe in thé !
 Therfore I crye, in town and felde,
 ‘ Ne reminiscaris, Domine !’

XIV.

*Discedite a me omnes qui operamini iniquitatem :
 quoniam exaudivit Dominus vocem fletus mei.*

Whan thou schalt deme bothe grete and smale,
 That day we nedys muste abyde.
 Fro Iosaphath, that gret vale,
 There is no man that may hym hyde.
 Thanne sette me, Lord, on thi ryzt syde,
 And cursede wretchys departe fro me.
 Wepying I preye, azens that tyde,
 ‘ Ne reminiscaris, Domine !’

XV.

*Exaudivit Dominus deprecationem meam : Do-
 minus oracionem meam suscepit.*

Whanne gode and ille here mede schal take,
 As they ben worthi wo or wele,
 Late me nozt thannē be forsake;
 Sythe I have lefte my synnēs fele.
 Suffere no feend me thanne apele,
 Whanne the laste judgēment schal be.
 Late me be syker, whil I have hele,
 Of ‘ Ne reminiscaris, Domine !’

XVI.

*Erubescant et conturbentur vehementer omnes ini-
 mici mei : convertantur et erubescant valde velociter.*

Whanne thei, that lyven azens thi lawe,
 Schul be schent with open schame,
 To thy mercy I wille me drawe,
 And kepe my soule oute of blame.
 Thi mercy, Lord, I muste ataine,
 Whan myn enmyes dampnyd schul be :
 For evere I crye, and seye the same,
 ‘ Ne reminiscaris, Domine !’

XVII.

*BEATI quorum remisse sunt iniquitates ; et
 quorum tecta sunt peccata.*

They may be syker of hevene blys,
 That han forzevenes of here synne.
 Thi mercy hydeth that is amys,
 Of wickede werkys 3yf thei will blynne.
 Whan body and soule departe atwynne,
 All worldys frendschippe away will fle :
 Thou getyst non helpe, of sybbe nor kynne,
 But ‘ Ne reminiscaris, Domine !’

XVIII.

*Beatus vir, cui non imputavit Dominus peccatum ;
 nec est in spiritus ejus dolus.*

Zyf God, that made all thyng of nouzt,
 Of no synne may thé apeche,
 In dede doon, or herte thouzt,
 Ne gyle ne falsnes in my speche ;
 Thanne, 3if it be as clerkys teche,
 Of endeles blysse I dowte nozt me.
 Zyf I be seek, this is my leche,
 ‘ Ne reminiscaris, Domine !’

XIX.

Quoniam tacui, inveteraverunt ossa mea ; dum clamarem tota die.

My medefull werkys, that ben ful fewe,
 Zyf I go telle hem every where ;
 My synne[s], that I in schryfte schulde schewe,
 I kepe hem clos for schame or fere ;—
 Thanne waxe thei olde, and done me dere ;
 I rote as dooth a bowe on tre.
 Therefore, er I be leyd on bere,
 ‘ Ne reminiscaris, Domine !’

XX.

Quoniam die ac nocte graviter est super me manus tua : conversus sum in erumpna mea, dum configitur spina.

The hand of vengeaunce, more and more,
 Is up on me bothe day and nyȝt ;
 The prycke of consyence grevyth me sore,
 As often as I do unryȝt :
 But mercy, Lord ! as thou hast hyȝt
 To alle tho that wyl turne un to thé.
 I kan no socour in thys plyȝt,
 But, ‘ Ne reminiscaris, Domine !’

XXI.

Delictum meum cognitum tibi feci : et injusticiam meam non abscondi.

My trespas and myn unryȝtwysnesse
 I knowleche, and my synnës fele.
 Thowȝ I wolde hyde my wickydnesse,
 My consyence willë me apele.

I synne al day, for I am frele ;
 It is mannys infirmyté :
 Whan no man may his gylte concele,
 ‘ Ne reminiscaris, Domine !’

XXII.

*Dixi, Confitebor adversum me injusticiam meam
 Domino : et tu remisisti impietatem peccati mei.*

Zyf thou, with good avysēment,
 Of thi synnēs wilt thé schryve,
 Thi soule in helle schal nevere be schent,
 Whil thou wilt here thi penaunce dryve.
 Amende thi lyif (I rede the blyve)
 Er evere thi wittēs fro thé fle ;
 And thynke wel, whil thou art on lyve,
 On ‘ Ne reminiscaris, Domine !’

XXIII.

*Pro hac orabit ad te omnis sanctus, in tempore
 oportuno.*

Thow3 thou be holy in woord and dede,
 And besy thi God to plese and pay,
 To more mercy thou hast gret nede,
 Zyf thou thi conscyens wylt asay.
 Sevenē sythes up on a day,
 The ry3twyse fallyth, Cryist seyth to thé :
 But who so cryith, he seyde nevere nay,
 Of ‘ Ne reminiscaris, Domine !’

XXIV.

*Verumptamen in diluvio aquarum multarum, ad
 eum non approximabunt.*

Thou mayst noȝt come to God above,
 Throwȝ thi fleshly governaunce :
 Lust and lykyng ȝyf thou love,
 The ende therof is bitter chaunce.
 Thou mayst noȝt serve bothe, with plesaunce,
 Cryist and the feend, in no degré.
 Serve God ; and seye, with repentaunce,
 ‘ Ne reminiscaris, Domine !’

XXV.

Tu es refugium meum a tribulacione que circum-
dedit me. Exultacio mea ! erue me a circundantibus
me.

Thou art myn helpe in al dyssease !
 Whan I am wrappyd in wele or wo,
 I schulde be besy thé to plese,
 But, allas ! I do noȝt so.
 Delyvere me, Lord, fro many a fo,
 That nyȝt and day envyroun me.
 For helpe I kan no ferthere go,
 But to ‘ Ne reminiscaris, Domine !’

XXVI.

Intellectum tibi dabo, et instruam te in via qua
gradieris : firmabo super te oculos meos.

Graunte me gracẽ wisdam and witt,
 Thi lawe to understande and lere,
 That I nevere gylte azens itt,
 Wher evere I go, fer or nere.
 I pray thé, Lord, be thou my fere ;
 And pitously beholde, and se
 How I crye, whil I am here,
 ‘ Ne reminiscaris, Domine !’

XXVII.

Nolite fieri sicut equus et mulus : quibus non est intellectus.

I am full dull and ryȝt unwyse,
 As beestys that kan no resoun take ;
 Slowe and slak in thi servyse,
 And seldē suffre for thi sake.
 To thé my moörnynge I make,
 On me have mercy and pyté.
 There may no thyng my sorwe aslake,
 But “ Ne reminiscaris, Domine !”

XXVIII.

In chamo et freno maxillas eorum constringe ; qui non approximant ad te.

Lord ! drawe hym to thé with a brydel,
 That will noȝt comē with good wylle ;
 And streyne here chekys fro woordys ydell,
 That kan noȝt holdyn here tungys styлле.
 But, Lord ! late nevere mannes soulē spylle,
 That axyth mercy and grace of thé,
 And mekely puttyth to thé this bylle,
 ‘ Ne reminiscaris, Domine !’

XXIX.

Multa flagella peccatoris : sperantem autem in Domino misericordia circumdabit.

The scourge of God is sharp and kene,
 Whanne synnē among men is ryif ;
 Often he betyth hem by dene,
 To drawe hem fro here wycked lyif.

He sparyth neythir man ne wyif,
 Ne non astatě nor degré :
 There is no thyng may stynte this stryif,
 But ‘ Ne reminiscaris, Domine !’

XXX.

*Letamini in Domino, et exultate justi : et gloria-
 mini omnes recti corde.*

In herte thei may be merye and glad,
 That ryztfully here lyif lede,
 And kepe the lawe that Cryist bad,
 In thouzt, in woord, and eke in dede.
 God willě qwyte hem here mede,
 In endles blysse when thei schul be .
 Here nedys may no thyng bettyr spede,
 Than ‘ Ne reminiscaris, Domine !’

XXXI.

*DOMINE, ne in furore tuo arguas me : neque in
 ira tua corripias me.*

Lord ! 3if thou be fers and sterne,
 As ofte tyme as thou schewyst outward,
 And I trespase azens thé 3erne,
 To thé I am rehell and froward.
 Ryghtwysnesse to me is hard,
 But it with mercy mengyd be :
 To this woord, Lord, have reward,
 ‘ Ne reminiscaris, Domine !’

XXXII.

*Quoniam sagitte tue infixę sunt michi : et confir-
 masti super me manum tuam.*

Thyn arwys ben scharpe and persyn myn herte ;
 Thi vengeaunce woundyth me ful depe ;
 Thou makyst my body sore to smerte,
 For thou woldist my soulë kepe.
 I kan no more but weyle and wepe ;
 Thin hand is sorë set on me :
 In to my grave er evere I crepe,
 ‘ Ne reminiscaris, Domine !’

XXXIII.

*Non est sanitas in carne mea, a facie ire tue : non
 est pax ossibus meis, a facie peccatorum meorum.*

In my flesch I have non hele :
 Of synne comyth sorwe, and that is sene :
 My synful body is fals and frele,
 And dooth my spirite gret angyr and tene.
 There is no peës hem betwene,
 But evermore stryif and enmyté.
 My synfull werkis, alle be dene,
 ‘ Ne reminiscaris, Domine !’

XXXIV.

*Quoniam iniquitates mee supergresse sunt caput
 meum : et sicut honus grave, gravate sunt super me.*

My gylt is growyn over myn heed ;
 All wyckidnesse in me is founde :
 My synnes ben hevy as hevy leed,
 Thei drawe me down on to the grounde.
 The feende with synne hath me so bounde,
 Bothe hand and foot, I may noȝt fle :
 No thyng may make me saaf and sounde,
 But ‘ Ne reminiscaris, Domine !’

XXXV.

Putruerunt et corrupte sunt cicatrices mee ; a facie insipiente mee.

My soule is comberyd with sorwe and synne :
 Lord ! have pyté of my grevaunce.
 My woundës festryn and rotyn with inne,
 Be cause of unwyse governaunce.
 Who so wille scape a carefull chaunce,
 Whan all oure lyif demyd schall be ;
 He muste be forn make purveaunce,
 Of ‘ Ne reminiscaris, Domine !’

XXXVI.

Miser factus sum, et curvatus sum usque in finem : tota die contristatus ingrediebar.

I am a wreeche and feble of myght,
 And drawë faste toward myn ende ;
 I may nozt go ne stonde aryght,
 Mi bak begynneth for to bende.
 Sorwe and syknesse wil me schende ;
 Al day I make my mone to thé :
 For now have I non othir freende,
 But ‘ Ne reminiscaris, Domine !’

XXXVII.

Quoniam lumbi mei impleti sunt illusionibus : et non est sanitas in carne mea.

My spirite and my flesch, in fere,
 The feend is besy to begyle :
 As longe as I have lyved here,
 He is aboute with many a wyle,

Bothe body and soulē to defyle :
 I may noȝt scape his cruelté.
 Ther is non helpē, in this whyle,
 But ‘ Ne reminiscaris, Domine !’

XXXVIII.

*Afflictus sum et humiliatus sum nimis : rugiebam
 a gemitu cordis mei.*

Syknesse makyth me lowe and meke ;
 I am turmentyd in wo and peyne.
 Thowȝ thou woldyst my sorwe eke,
 I hadde no mater of thé to pleyne.
 I am worthy (I may noȝt feyne)
 To suffre more, ȝyf it lyke thé.
 With contrite herte, I turne ageyne
 To ‘ Ne reminiscaris, Domine !’

XXXIX.

*Domine ! ante te omne desiderium meum : et gemitus
 meus a te non est absconditus.*

Thou knowyst myn herte and all my wille :
 My sorwe I may noȝt fro thé hyde :
 Suffre nevere my soule to spylle,
 Ne no myscheëf me betyde.
 Now fadyth and fallyth all my pryde :
 For erthe I was, and erthe schal be.
 Thi mercy only I abyde :
 ‘ Ne reminiscaris, Domine !’

XL.

*Cor meum conturbatum est ; dereliquit me virtus
 mea : et lumen oculorum meorum et ipsum non est
 mecum.*

Homward I drawe un to my rest ;
 My myght and syzt away is went.
 Myn hertē is in poynt to brest,
 For dreed of hardē jugement.
 Lord ! late me nevere be schamyd nor schent,
 Thi ferdefull face whan I schal se ;
 Nor non that cryeth, with good entent,
 ‘ Ne reminiscaris, Domine !’

XLI.

Amici mei et proximi mei: adversum me appropinquaverunt, et steterunt.

Kyn and knowleche, at myn ende,
 Whan I have nede, begynneth to fayle.
 He, that was sumtyme my frende,
 Is nozt aschamyd me to assayle.
 That I have getyn with sore travayle,
 Men ben a boutyn to 3yve fro me.
 There is no thyng may me avayle,
 But ‘ Ne reminiscaris, Domine !’

XLII.

Et qui juxta me erant, de longe steterunt: et vim faciebant, qui querebant animam meam.

Summe that were sumtyme ful nye,
 Untrewly now han me forsake :
 Thei stryve ful faste, whan I schal dye,
 My wordely godys for to take.
 Thus falsnesse is the worldys make ;
 And feythfull freendys fewe there be.
 Er ryghtwysnesse be fully wake,
 ‘ Ne reminiscaris, Domine !’

XLIII.

Et qui inquirebant mala michi, locuti sunt vanitates : et dolos tota die meditabantur.

Whanne I may no lengere lyve,
Myn enemyes spekyn of me full ille :
Zyf I myzte an answer gyve,
They woldē kepe here tungys styлле.
Thus al day falsnesse hath his wylle,
For frenschyp feyned is enemyté :
Folys ben favouryd all here fylle.
' Ne reminiscaris, Domine !

XLIV.

Ego autem, tanquam surdus, non audiebam : et sicut mutus non aperiens os suum.

Myn erys and my mowth I dytt,
As I myzte neyther speke nor here :
For now men sēyn, it is wytt
To thynke my fylle and make good chere.
Thus every day we be to lere,
' As fortune chaungyth, so muste we :'
In erthe I fynde no feythful fere,
But ' Ne reminiscaris, Domine !'

XLV.

Et factus sum sicut homo non audiens : et non habens in ore suo redarguciones.

As I herde nouzt, I holde my pes ;
In woord I dar no man repreve :
Zyf truthe will puttyn hym in pres,
He may sone dysplese and greve.

Now soothfastnesse hath takyn his leve,
 And wytt is turned to vanyté !
 It is gret nede this woord to meve,
 ‘ Ne reminiscaris, Domine !’

XLVI.

*Quoniam in te, Domine, speravi : tu exaudies
 me, Domine Deus meus !*

Lord ! whan I on to thé calle,
 Forzyve me my synnës more and lesse :
 Thou art governour of alle,
 Welle and roote of all goodnesse !
 Late nozt myn enemyes me oppresse ;
 Myn hope, myn helpe, it is in thé.
 Whan thou schalt all wrong redresse,
 ‘ Ne reminiscaris, Domine !’

XLVII.

*Quia dixi, Nequando supergaudeant mihi inimici
 mei : et, dum commoventur pedes mei, super me magna
 locuti sunt.*

Late nozt myn enemyes makyn here game
 Of me, whan I am lokyn in leed ;
 Ne with here tungys blemysch my name,
 And speke me ille whan I am deed.
 Er evere my feet and myn heed
 Be leyde a lyke, (as they muste be,)
 To have in mynde, it is best reed,
 ‘ Ne reminiscaris, Domine !’

XLVIII.

*Quoniam ego in flagella paratus sum : et dolor
 meus in conspectu meo semper.*

Here no lengere taryen I may ;
 In erthe I schal no lengere dwelle :
 Hardē peynes I muste asay,
 In purgatorye, or ellys in helle.
 The ferdefull feendys, ferse and fell,
 On me will schewyn here cruelté ;
 But I kunne summē tydinges telle
 Of ‘ Ne reminiscaris, Domine !’

XLIX.

*Quoniam iniquitatem meam annuntiabo : et cogi-
 tabo pro peccato meo.*

My wyckydnesse I nedys schal schewe,
 Before my dredefull jugys face ;
 Whethyr my synnes be manye or fewe,
 I schal have ryght thanne, and no grace.
 Thanne schal mercy be ful scace,
 Whan ryghtwysnesse and equité
 Schal puttyn a wey, out of his place,
 ‘ Ne reminiscaris, Domine !’

L.

*Inimici autem mei vivunt, et confirmati sunt super
 me : et multiplicati sunt, qui oderunt me inique.*

More ovyr, my peynēs to encrese,
 Myn enmyes that be lefte behynde,
 They multiplie and will nozt cese :
 Here hatrede and here wratthe I fynde ;
 In woord and werk, thei ben unkynde,
 Whan I am deed to pursewe me.
 They sette ful seldē in here mynde,
 ‘ Ne reminiscaris, Domine !’

LI.

*Qui retribuunt mala pro bonis, detrahebant michi :
quoniam sequebar bonitatem.*

Now I am ful lytel bounde
To manye, that were to me beholde ;
Whan I am deed, and leyd in grounde,
Here love is waxen wonder colde.
They bakby'te me manye folde ;
Evyll for good thei qwyten me :
I am aferd thei be to bolde
Of ' Ne reminiscaris, Domine !'

LII.

*Ne derelinquas me, Domine Deus meus ! ne dis-
cesseris a me.*

Now fleschly freendys have I none :
Lord ! to thé my soule I take.
I hope and truste in thé alone,
That thou wylt me nevere forsake.
Thou mäyst best my sorwe aslake.
Depart noȝt, Lord, away fro me.
To thi mercy my mone I make,
' Ne reminiscaris, Domine !'

LIII.

*Intende in adjutorium meum : Domine Deus sa-
lutis mee !*

Thowȝ I in flesch be syke and frele,
Of my soule, god[e] Lord ! take hede.
In thé only is hope and hele :
Thou art myn helpe at every nede.

Thi mercy thou wylt no man forbede,
 Tyl the body and soule departyd be:
 Thanne is to late to synge, or rede,
 ‘ Ne reminiscaris, Domine !’

LIV.

*MISERERE mei, Deus! secundum magnam
 misericordiam tuam.*

Mercy, Lord, I calle and crye :
 Thi mercy is redy in every place.
 Thow3 I have lyved ful synfullye,
 I putte me fully in thi grace.
 There is no synne, before thi face,
 So grete as mercy and pyté.
 To synfull man thou were nevere scace
 Of ‘ Ne reminiscaris, Domine !’

LV.

*Et, secundum multitudinem miserationum tuarum,
 dele iniquitatem meam.*

To me thi mercy multiplie,
 And lesẽ no3t that thou hast bow3t.
 Putte away, Lord ! gracyouslye,
 My wicked werkys that I have wrow3t.
 Thow3 I thi mercy déserve now3t,
 Zyt it is thi propirté,
 To sparẽ hem that mekely sow3t,
 ‘ Ne reminiscaris, Domine !’

LVI.

*Amplius lava me ab iniquitate mea : et a peccato
 meo munda me.*

Wasschē me, Lord ! ferthermore,
 Fro synne that grevyth me ful ille ;
 That there leve no prevy sore,
 Ne circumstaunce that longyth ther tylle.
 Make me clene fro woord and wylle,
 And kepe me, for thyn honesté.
 Therfore I présente thé this bylle,
 ‘ Ne reminiscaris, Domine !’

LVII.

Quoniam iniquitatem meam ego cognosco : et peccatum meum contra me est semper.

I am aknowe my synfull lyif,
 That I have led fro tendyr age :
 But 3yf thi mercy to me were ryif,
 To peyne schulde be my pilgrymage.
 Myn owen dedys, that ben outrage,
 Before thi syzt accusyn me :
 But to thi mercy I do homage.
 ‘ Ne reminiscaris, Domine !’

LVIII.

Tibi soli peccavi, et malum coram te feci : ut justificeris in sermonibus tuis, et vincas cum judicaris.

I have synned to thé alone,
 And forfetyd ofte before thi syzt :
 Zyf I will leve my synnes ilkone,
 Grace and mercy thou hast behyzt.
 Schewe, Lord ! how they do unryzt,
 That seyn thou wylt nozt rewe on me,
 Whanne I crye, bothe day and nyzt,
 ‘ Ne reminiscaris, Domine !’

LIX.

Ecce enim ! in iniquitatibus conceptus sum : et in peccatis concepit me mater mea.

Of my modyr I was conceyved
In synne, and so was every chylde,
(After that Adam was dysceyved,)
Sauf Cryist alone and Marie mylde.
The feend ther to hath maad ful wylde
My flesch, my soule with innē me ;
But 3yf I kunne the bettyr bylde,
' Ne reminiscaris, Domine !'

LX.

Ecce enim ! veritatem dilexisti : incerta et occulta sapientie tue manifestasti michi.

Zyf I my synne will nozt excuse,
But telle it trewly as it is ;
I truste thou wilt nozt me refuse,
Thow3 I do oftē tyme amys.
Thannē thi wysdam will me wis,
To knowe so weel thi pryvyté,
That I schal nozt fayle of thys,
' Ne reminiscaris, Domine !'

LXI.

Asperges me, Domine, ysopo et mundabor : lavabis me, et super nivem dealbabor.

Sprenkle me, Lord ! with watyr of terys,
That myn herte be pourgyd clene.
Wysse me fro my wyldē gerys,
And wassche my synne away be dene :

As snow, that fallyth in fyldës grene,
 Is whyzt and bryzt, so schal I be;
 Thanne schal the werkyng be ful sene
 Of ' Ne reminiscaris, Domine !'

LXII.

Auditui meo dabis gaudium et leticiam: et exultabunt ossa humiliata.

My synnë 3yf I nozt defende,
 But aske mercy' with sorwefull chere,
 And my lyif mekëly amende,
 God will my bonë gladly here.
 He will nozt lese that is bouzt dere
 Wyth bytter deth up on a tre,
 As longe as we wyll lowely here
 Seye ' Ne reminiscaris, Domine !'

LXIII.

Averte faciem tuam a peccatis meis: et omnes iniquitates meas dele.

My wicked werkys thou putte away,
 And fro my synnës turne thi face,
 Sorwe and syzhyng is my pley,
 Wher evere I be in ony place.
 I am nozt worthy to have thi grace,
 And ryztwysnesse I may nozt fle:
 But, myghtfull Lord ! be nozt seace
 Of ' Ne reminiscaris, Domine !'

LXIV.

Cor mundum crea in me, Deus ! et spiritum rectum innova in visceribus meis.

Myn herte hath be dyffoyled with synne ;
 My spirit was to thé untrewe.
 Clense me, Lord ! therfore with inne ;
 A ryghtful spiryte in me renewe,
 That I may evere synne esschewe.
 And 3yf I forfeite, of frealté,
 To thi mercy I will pursewe,
 Wyth ‘ Ne reminiscaris, Domine !’

LXV.

*Ne proicias me a facie tua : et spiritum sanctum
 tuum ne auferas a me.*

Fro thi face castē thou me nouȝt,
 Thowȝ I be úntrewe and unkynde.
 Zyf I trespāce in dede or thouȝt,
 Lete noȝt thi mercy be behynde.
 Of my frealnesse, gode Lord, have mynde.
 Thyne holy spirite take noȝt fro me ;
 And 3yf thou do, how schal I fynde
 ‘ Ne reminiscaris, Domine ?’

LXVI.

*Redde michi leticiam salutaris tui : et spiritu prin-
 cipali confirma me.*

Fadyr, that art of myghtēs most !
 Graunte me gladnésse of soulys hele.
 Conferme me with the holy gost ;
 And lete me nevere with feendys dele.
 Forsake me noȝt in wo ne in wele ;
 For evere I have nede to thé :
 And 3yf thou do, I will apele
 To ‘ Ne reminiscaris, Domine !’

LXVII.

Docebo iniquos vias tuas : et impij ad te convertentur.

The weyis that ben to God in hye,
 Ful gladly I schal telle and teche,
 Wher evere I be in cumpanye ;
 Of tho only schal be my speche.
 To turne synfull men fro wreche,
 Ensaumple they may take of me :
 For I cowde nevere fynde othyr leche,
 But ‘ Ne reminiscaris, Domine !’

LXVIII.

*Libera me de sanguinibus, Deus, Deus salutis mee !
 et exultabit lingua mea justiciam tuam.*

I may nozt overcome the feende ;
 His malyce I kan nozt fully felle :
 He steryth my flesch, me to schende ;
 It waxith sturdy and rebelle.
 Of helthe and hele thou art the welle !
 Fro fleschly lust thou delyvere me ;
 That ryztfully my tunge may telle,
 ‘ Ne reminiscaris, Domine !’

LXIX.

Domine, labia mea aperies : et os meum annuntiabit laudem tuam.

My mouth schal preyse thé day and nyzt,
 My lyppes to thé schull opyn wyde ;
 Thé to serve myn herte is lyzt ;
 Evere more with thé I wyll abyde,

Zyf I my trespace will noȝt hyde,
 But lowely aske mercy of thé.
 I crye to thé in ilke a tyde,
 ‘Ne reminiscaris, Domine!’

LXX.

*Quoniam, si voluisses sacrificium, dedissem utique :
 holocaustis non delectaberis.*

Of beeste that is unresonable,
 Thou desyrest no sacryfyse.
 That mannys lyvyng be covenable,
 And redy un to thi servyse,—
 That is all thi coveytise,—
 That I love God as he doth me.
 I may no bettyr offry’ng devyse,
 Than ‘Ne reminiscaris, Domine!’

LXXI.

Sacrificium Deo, spiritus contribulatus : cor contritum et humiliatum, Deus, non despicias.

Zyf thou wilt offere, to God of hevene,
 A spyrit of gret repentaunce;
 Thowȝ thou be gylty of synnës sevene,
 A sorwefull herte is Goddys plesaunce.
 Syn thou wylt noȝt thi self avaunce,
 God wyll noȝt dispysen thé;
 Whil thou wylt make good ordynaunce
 Of ‘Ne reminiscaris, Domine!’

LXXII.

*Benigne fac, Domine, in bona voluntate tua, Syon :
 ut edificentur muri Iherusalem.*

My soule, that often hath be distryed,
 Graunte me thi wyll to bygge ageyn.
 Thi goodnesse was nevere 3yt denyed :
 There hath no man matère to pleyn.
 Thi bounté passyth, as alle men seyn,
 All that was or evere schal be ;
 And ellys my speche were all in veyn,
 Of ‘ Ne reminiscaris, Domine !’

LXXIII.

*Nunc acceptabis sacrificium justicie, oblationes et
 holocausta : tunc imponent super altare tuum vitulos.*

Offryng and schedyng of beestys blood
 Were made in awterys, in figure
 Of Cryist, that deyid up on the rood,
 To raunsoun synfull creäture.
 Whan I do ony forfeiture,
 A contrite heart I offere to thé :
 Accepte this, Lord, for ry3t rekure,
 ‘ Ne reminiscaris, Domine !’

LXXIV.

*DOMINE ! exaudi oracionem mea[m] : et clamor
 meus ad te veniat.*

HERE me, Lord, I calle and crye :
 Thou art my comfort in wele and wo.
 Accepte my prayère gracyouslye ;
 I trustě fully thou wylt do so.
 Zyf thou fayle me I knowe no mo :
 In dyspeyr thanně levyst thou me.
 I am but lost, 3yf I forgo
 ‘ Ne reminiscaris, Domine !’

LXXV.

Non avertas faciem tuam a me : in quacumque die tribulor, inclina ad me aurem tuam.

Fro me turne nozt away thi face,
Thowȝ I to thé be often unkynde.
Ful selde thowȝ I deserve thi grace,
Whan thou art wroth, of mercy have mynde.
Zyf I seke grace, lete me it fynde ;
And goodly thyn erys bowe to me.
Fro synne may no thyng me unbynde,
But ‘ Ne reminiscaris, Domine !’

LXXVI.

In quacumque die invocavero te : velociter exaudi me.

Every day to synne I falle,
And selde do ryght and oftē wrong :
Zyf I be sory, and to thé calle,
Lete nozt thi mercy tarye to longe.
Sprede thi grace on me amonge,
Whan I have synned in ony degré.
For trust to thé, this is my songe,
‘ Ne reminiscaris, Domine !’

LXXVII.

Quia defecerunt, sicut fumus, dies mei : et ossa mea, sicut cremium, aruerunt.

My dayes begynne to fayle and fade ;
Thei wanyssche as smoke, whan it is hye :
My bonys were stronge, and myghtyly made ;
But now thei clynge, and waxe all drye.

This is a tokene that I schal dye :

My day is sett, I schal noȝt fle.

I take me fully to thi mercy :

‘ Ne reminiscaris, Domine !’

LXXVIII.

Percussus sum ut fenum, et aruit cor meum : quia oblitus sum comedere panem meum.

I am smetyn down, and begynne to welwe,

As heyȝ that lythe azens the sunne :

I have no myght my mete to swelwe ;

For dry myn herte to gydere is runne.

My deth with inne me is begunne ;

I falle as doth the leef on tre :

My soule I hope to blysse be wunne,

With ‘ Ne reminiscaris, Domine !’

LXXIX.

A voce gemitus mei : adhesit os meum carni mee.

For sorwe my lyppēs cleve to gyder ;

My mouth[ě] hath no myght to speke :

I may noȝt meve me hyder ne thyder ;

Myn herte for wo begynneth to breke.

For stark, my lemys I may not streke.

Mercyfull Lord ! rewě on me !

And wickyd werkys whan thou schalt wreke,

‘ Ne reminiscaris, Domine !’

LXXX.

Similis factus sum pelicano solitudinis : factus sum sicut nicticorax in domicilio.

To dreedful deth I am dyȝt,

As a pelycan in wyldyrnesse ;

And as a backe, that flyith be nyzt,
 I am withdrawyn fro all goodnesse.
 Thou helyst my woundys more and lesse ;
 With thyn herte blood thou wasschyst me :
 As oftyn I kan fynde wytnesse,
 At ‘ Ne reminiscaris, Domine !’

LXXXI.

Vigilavi : et factus tum, sicut passer solitarius in tecto.

I dar nozt slepe, but ever more wake,
 As a sparwe that is alone.
 The feend is busy my soule to take ;
 And frendys have I fewe or none.
 Whan wordely trust away is gone,
 All hope and helpe it is in thé :
 To thi mercy’ I make my mone ;
 ‘ Ne reminiscaris, Domine !’

LXXXII.

Tota die exprobrabant michi inimici mei : et, qui laudabant me, adversum me jurabant.

Myn enmyes often me reprevyn,
 And bakbyte me with outen enchésoun :
 Now may no man othir levyn,
 For wyfulnessse is holde resoun ;
 All day we se in trust is tresoun,
 And preysing prevyð sotylté.
 False othys ben now nozt gesoun :
 ‘ Ne reminiscaris, Domine !’

LXXXIII.

Quia cinerem tanquam panem manducabam : et potum meum cum fletu miscebam.

Asschys I eete in stede of brede,
 My drynk is watyr that I wepe ;
 Whan I thynke I schal be deed,
 Be turnyd to asschys, and lye ful depe.
 My deth evermore in mynde I kepe ;
 I wote nozt whanne myn ende schal be :
 In to my grave er evere I crepe,
 ‘ Ne reminiscaris, Domine !’

LXXXIV.

A facie ire indignationis tue : quia elevans assisti me.

Sythen thou woldyst my soule avaunce,
 And make me eyr of hevene blysse ;
 I am worthy the more penaunce,
 As often as I do amysse.
 Fro thi wratthe who schal me wysse,
 Whan sorwe and synne schul vengyd be ?
 All myn hope schal lyin in thysse,
 ‘ Ne reminiscaris, Domine !’

LXXXV.

Dies mei, sicut umbra, declinaverunt : et ego sicut fenum arui.

My dayes as schadewe waxe drye and derke,
 On me no lyght of grace may schyne ;
 Deth on me hath set his merke :
 As gres in medewe I drye and dwyne.
 My synnes I drede thei schul be myne,
 And more schal I nozt bere with me ;
 But 3yf I make the bettre my fyne,
 Wyth ‘ Ne reminiscaris, Domine !’

LXXXVI.

Tu autem, Domine, in eternum permanes : et memoriale tuum in generatione[m] et generatione[m].

There lastyth no thyng but thou alone ;

For here may I nozt longe abyde.

Whan my soule in peyne schal grone,

What schal avayle me all my pryde ?

Lust and lykyng I sette be syde ;

And sette evermore my mynde in thé.

I prey thé, that thou wylt nozt hyde

‘ Ne reminiscaris, Domine !’

LXXXVII.

Tu exurgens, Domine, misereberis Syon : quia tempus miserendi ejus, quia venit tempus.

Have mercy of Syon, Davydes towr,

That signyfyeth the ordre of knyzt ;

They schulde be holy cherchys socour,

And máyntēne the feyth with al here myzt.

Late nevere kny3thod, azen the rygth,

Be lost with tresoun and sotylté.

For we preye, bothe day and nyzt,

‘ Ne reminiscaris, Domine !’

LXXXVIII.

Quoniam placuerunt servis tuis lapides ejus : et terre ejus miserebuntur.

Every knyzt is callyd a ston

Of Syon, for holy cherchis defens ;

And goddys servauntys, everylkon,

Thei schulde plese, with gret reverens.

Thanne wratthe schulde slake, and al offens;
 And mercy on erthe schulde be so fre,
 That preyeris schulde turne all vyolens
 To 'Ne reminiscaris, Domine!'

LXXXIX.

*Et timebunt gentes nomen tuum, Domine! et
 omnes reges terre gloriam tuam.*

All peple in erthe thi name schal drede,
 And kyngës to thi blysse schul bende.
 Of thi grace a kyng hath nede:
 Mercyfull Lord, be thou his frende!
 For thou only mayst save, or schende,
 Bothe hye and lowe of iche degré.
 Lete hym nevere forfete, thruȝ the fende,
 Azens 'Ne reminiscaris, Domine!'

XC.

*Quia edificavit Dominus Syon: et videbitur in
 gloria sua.*

Syon a merour is, to say,
 That God hath bygged and sett ful hye:
 There sytt oure kyng, be trewë fay,
 That schal herétykes alle distrye.
 He máyntěnyth oure cherchë gracyouslye,
 And kepyth it, (as ȝe may se),
 That preyith for hym ful hertylye,
 'Ne reminiscaris, Domine!'

XCI.

*Respexit in oracionem humilium: et non spreuit
 precem eorum.*

Zyf lordys willen to God be meke,
 And leve cruelté and coveytise,
 Holy cherche to encrese and eke,
 And worschyp God in his servyse;
 Thanne will noȝt God prayerys dispyse,
 For kyng and for the comounté,
 Whan we syngen, in devoutě wyse,
 ‘ Ne reminiscaris, Domine !’

XCII.

*Scribantur hec in generatione altera : et populus,
 qui creabitur, laudabit Dominum.*

Mekenes of kynges in bokys is wretyn,
 As of David and Ezechye ;
 For othere aftyr hem schulde wetyn,
 How thei schulde lyvë vertouslye,
 And thanke here God, that sytt on hye,
 That fornyth and stabelyth kyngës see,
 To kynges that trustyn stedfastlye
 To ‘ Ne reminiscaris, Domine !’

XCIII.

*Quia prospexit de excelso sancto suo : Dominus
 de celo in terram aspexit.*

God beholdyth bothe more and lesse,
 Fro hevene there he sytteth in trone,
 How térauntys in erthe his peple oppresse,
 That han non helpe but hym alone.
 As thei dore, they make here mone,
 To hym that all oure Juge schal be :
 For alle here freendys ben i gone,
 Saaf ‘ Ne reminiscaris, Domine !’

XCIV.

*Ut audiret gemitus compeditorum : et solveret
filios interemptorum.*

God heryth his peple weyle and wepe,
That lyeth in feterys bounde sore :
In stokkys, and in prysons depe,
Thei curse the tyme that thei were bore.
Here faderys were slayn hem before ;
And they be faste, and mowe nozt fle :
Helpe ne frenschypp have thei no more,
But ‘ Ne reminiscaris, Domine !’

XCV.

*Ut annuncient in Syon nomen Domini : et laudem
ejus in Iherusalem.*

Thi name is knowyn of kyng and knyzt,
In the mount of Syon, that thou ches.
Thou art preysid, bothe day and nyzt,
In Ierusalem the cyté of pes.
Presthod of preysing schal nozt ces :
For thou hast made thi peple fre.
Thy mercy hath made a ful reles,
With ‘ Ne reminiscaris, Domine !’

XCVI.

*In conveniendo populos in unum ; et reges, ut
serviant Domino.*

Preestys, parfyzt in here lyvyng,
Schulde teche the peple the ryzt way ;
And tellyn knyzttes, comounnerys, and kyng,
How thei schulde servē God, to pay ;

And stere hem, all that evere thei may,
 To pes, [and] love, and charyté;
 And for the peple synge, and say,
 ‘ Ne reminiscaris, Domine !’

XCVII.

*Respondit ei in via virtutis sue : paucitatem
 dierum meorum nuncia michi.*

The weye to vertew I wolde fayne lere,
 In bodily lyif whil I have space :
 For my tyme is lytel here ;
 My dayes be waxen wonder scace ;
 And whider I schal, or to what place,
 It lythe in Goddys pryvyté.
 But evere I hope to fynde sum grace,
 Wyth ‘ Ne reminiscaris, Domine !’

XCVIII.

*Ne revoces me in dimidio dierum meorum : in
 generacione[m] et generationem, anni tui.*

Calle me nozt sodeynly ageyn,
 Whan half my dayës ben i past ;
 Ne dampne me nozt to endles peyn,
 But 3yve me lyif that evere schal last.
 Thi 3erys ben endles, and may nozt wast ;
 But I am goyng, and hens muste fle :
 Myn hope and trust fully I caste,
 In ‘ Ne reminiscaris, Domine !’

XCIX.

*Inicio tu, Domine, terram fundasti : et opera
 manuum tuarum sunt celi.*

First thou madyst *both earth and heven,*
 Down to the lowest *element* ;
 The sterrys, and the *planetys seven,*
 That mevyn abowtyn the *firmament* :
 Thanne madyst thou man, *with ävy'sement,*
 In erthe thi servaunt for to be.
 Lete hym nevere therfore be schent :
 ' Ne reminiscaris, Domine !'

C.

*Ipsi peribunt ; tu autem permanes : et omnes sicut
 vestimentum veterascent.*

Whan alle the planetys, that turnyn abowte,
 At the day of dome schul cese and reste ;
 Alle erthely thynges schul were owte ;
 Castellys and towrys schul bende and breste :
 Thanne thou schalt laste, for thou art beste !
 Begynnyng thou art, and ende schalt be !
 Late me thanne be no straungë geste,
 To ' Ne reminiscaris Domine !'

CI.

*Et sicut oportorium mutabis eos, et mutabuntur :
 tu autem idem ipse es, et anni tui non deficient.*

Mann[ě]s *flesh shall bee [d]ystryed,*
 As clothys doth were with wedyr and wynde ;
 And after *ryse and [be] gloryfyed,*
 In holy *scripture as we fynde :*
 But *thou art unmutable* be kynd !
 There is no *changyng* foundyn in thé !
 Whan *thou dost* body and soule unbynde,
 ' Ne reminiscaris Domine !'

CII.

Filii servorum tuorum habitabunt : et semen eorum in seculum dirigetur.

Thi servauntys and thi chylderyn, in fere,
Schul be delyveryd fro peynes of helle :

To thé thei schul be leve and dere,

Evere more in endles joye to dwelle.

There is no tunge that blysse may telle,

Nor hertē thynke, nor eyzē se ;

That God to synfull men will selle,

For ‘ Ne reminiscaris, Domine !’

CIII.

DE profundis clamavi ad te, Domine ! Domine, exaudi vocem meam.

To thé, Lord ! I calle and cry,

Fro the depe dale of sorow [*and woo :*]

Here my vöys gracyously,

And schelde me fro [*my feerfull foo.*]

I preye for me and many moe

That ben in peyne, and mowe [*not flee :*]

To dredefull dome whan we should goe,

‘ Ne reminiscaris, Domine !’

CIV.

Fiant aures tue intendentes, in vocem deprecationis mee.

Bowe thin erys hyderward,

And here my prayerys, whan I have nede.

Of mercy thou were nevere so hard,

Thi grace thou woldyst never man forbede,

That wolde be sory of his mysdede ;
 Thi mercy is redyere than he.
 Hym thar no more but speke, and spede,
 Of ‘ Ne reminiscaris, Domine !’

CV.

*Si iniquitates observaveris, Domine ! Domine,
 quis sustinebit ?*

Zyf thou woldyst vengē thé anon,
 Whan we have synned, and no thyng spare ;
 Oure lyif in erthe schulde sone be gon,
 Oure merthe schulde turne to sorwe and care ;
 Thi ryztwysnes wolde us furfare ;
 We durst nozt byde, we myzte nozt fle.
 Thanne schuldē many on bé ful bare
 Of ‘ Ne reminiscaris, Domine !’

CVI.

*Quia apud te propiciacio est : et propter legem
 tuam sustinui te, Domine !*

A law of mercy thou hast gyven,
 To hym that wyll no synnēs hyde,
 But clenly to a preest be schryven,
 And leve rebellyoun and his pryde.
 Thi mercy is bothe long and wyde :
 Ther of alle men han gret plenté,
 That wyll nozt lese, ne caste asyde,
 ‘ Ne reminiscaris, Domine !’

CVII.

*Sustinuit anima mea in verbo ejus : speravit
 anima mea in Domino.*

I am in hope of thi beheste,
 Thi woordys fully I beleve,—
 That thou wylt save bothe most and leste,
 That wylfully thé wyl nozt greve.
 There is no man that may myscheve,
 Whyll thou of mercy art so fre;
 With sorwefull herte 3yf he wylt meve,
 ‘Ne reminiscaris, Domine !’

CVIII.

*A custodia matutina, usque ad noctem : speret
 Israel in Domino.*

I trustě fully thou wylt me kepe
 Fro all myscheef, bothe day and nyzt.
 Wher so evere I wake or slepe,
 Wyth me is evere an aungyl bryzt:
 Thow3 he apere nozt to my syzt,
 Ful tendyrly he kepyth me;
 He steryth myn herte, with al his myzt,
 To ‘Ne reminiscaris, Domine !’

CIX.

*Quia apud Dominum misericordia : et copiosa
 apud eum redemptio.*

Thou art mercyfull and pyteuous,
 Zyf we oure lyvyng will amende;
 Oure raumsoun is ful copyous,
 For thou art redy thi grace to sende.
 But, 3yf we wille oure synne defende,
 And dyspyse thi lawe and thé;
 Thanne mustě ryztwysnesse suspende
 ‘Ne reminiscaris, Domine !’

CX.

*Et ipse redimet Israel, ex omnibus iniquitatibus
ejus.*

Lord ! ful bytterly thou hast bouzt
Wrecchyd mannës forfetur.
Whan he was lost, thou hast hym souzt ;
Thi lyif thou potyst in aventure.
There myzte no porë creäture,
Whan we were thrallë, make us fre ;
For on owre syde was no recure,
But ‘ Ne reminiscaris, Domine !’

CXI.

*DOMINE, exaudi oracionem meam ; auribus per-
cipe obsecrationem meam, in veritate tua : ex-
audi [me,] in tua justicia.*

To thé, Lord, my cause I take :
Thi doom is truthe and ryztwysnesse :
On myn enmy'es a pleynt I make,
That steryn me evere to wickydnese.
Here my prayère, and redresse
The malyce that thei schewe to me.
I leve my synne ; I take wytnesse
Of ‘ Ne reminiscaris, Domine !’

CXII.

*Et non intres in judicium cum servo tuo, Domine !
quia non justificabitur in conspectu tuo omnis vivens.*

What so evere I háve ben here before,
Deme me nozt on the hardest wyse ;
I have do mys ; I will no more,
But take me fully to thi servyse.

Before so ryȝtfull a justyse,
 No lyvyng man gyltles may be :
 Therefore I rede, no man dyspyse
 ‘ Ne reminiscaris, Domine !’

CXIII.

Quia persecutus est inimicus animam meam : humiliavit in terra vitam meam.

Myn enemyes ben ful harde to knowe,
 That so faste my soule pursewe :
 Thei drawe my love to the world ful lowe,
 That be resoun I schulde eschewe.
 They make me, to the ful, untrewe.
 Out of here handys I may noȝt fle,
 But ȝyf thi grace in me renewe
 ‘ Ne reminiscaris, Domine !’

CXIV.

Collocavit me in obscuris, sicut mortuos seculi : et anxius est super me spiritus meus ; in me turbatum est cor meum.

Thei cumbre me in wyll and werk.
 My spirite is ful of wo wyth inne.
 Alle my woordys be waxe derk,
 For thei be mynged with dedly synne.
 Myn herte begynneth to breste atwynne,
 And hope of helpe I kan non se,
 But ȝyf I may frenschypp wynne
 With ‘ Ne reminiscaris, Domine !’

CXV.

Memor fui dierum antiquorum ; meditatus sum in omnibus operibus tuis : in factis manuum tuarum meditabar.

God hath chastysed, for here mysdede,
 Summe of oure faderys, as I fynde ;
 And largely qwytt hem herē mede,
 That han to hym be good and kynde.
 His werkys schul nevere out of my mynde :
 Love and dreed they prentyn on me ;
 That I dar nevere more leve be hynde
 ‘ Ne reminiscaris, Domine !’

CXVI.

*Expandi manus meas ad te : anima mea, sicut
 terra sine aqua, tibi.*

Often tymes myn handys I sprede,
 And my synne be ful ypocrysye ;
 For I lyve noȝt ther after in dede ;
 Myn herte is fals[ē] feynt, and drye.
 There ben no terys in myn eye ;
 Thowȝ I wolde wepe, it wyll noȝt be :
 I kan noȝt preye ryȝt hertylye,
 ‘ Ne reminiscaris, Domine !’

CXVII.

*Velociter exaudi me, Domine ! defecit spiritus
 meus.*

Here me, Lord, and wyll noȝt tarye :
 My spirite begynneth to feynte and fayle.
 Suffere nevere my soule myskarye,
 Whannē the feendys will me assayle.
 Evere he is redy to gyvve batayle,
 And I drede sore his cruelté :
 I have non armour, of plate nor mayle,
 But ‘ Ne reminiscaris, Domine !’

CXVIII.

*Non avertas faciem tuam a me : et similis ero
descendentibus in lacum.*

Turne noȝt away fro me thi face,
But lete me have a syȝte of itt :
For, ȝyf thou withdrawe thi grace,
My soule in synne schal sone be schytt.
Who so falle in that dep̃ pytt,
It is so derk he schal noȝt se.
Thanne is non helpe in mannys wytt,
But ‘ Ne reminiscaris, Domine !’

CXIX.

*Auditam fac michi mane misericordiam tuam :
quia in te speravi.*

Of thi mercy’ I wolde fayn lere
Be tym̃, ȝyf it be thi lyst,
In this world, whil I am here :
In thé is al myn hope and tryst !
Syth truthe and mercy were freendys and kyst,
There was nevere man, of no degré,
(But ȝyf he wolde hym self,) that myst
‘ Ne reminiscaris, Domine !’

CXX.

*Notam fac michi viam in qua ambulem : quia ad
te levavi animam meam.*

Teche me, Lord, the ryȝt[ě] weye,
That I may my soul̃ save;
Ȝyf the gospell trewly seye,
Me thar no more but aske and have.

Thou were nevere scarce, to knyzt nor knave,
 That wolde lyfte up his herte to thé,
 And devoutly crye, and crave,
 ‘Ne reminiscaris, Domine!’

CXXI.

Eripe me de inimicis meis, Domine! ad te confugi: doce me facere voluntatem tuam, quia Deus meus es tu.

Delyvere me, Lord, after thi myzt,
 Fro myn enemyes that wole me ille:
 Thei púrsewe me, bothe day and nyzt;
 Thei seke my soule to spoyle and spylle.
 Teche me to parforme thi wylle:
 Thou art my Lord, and evere schalt be!
 This is my prayère, lowde and styлле,
 ‘Ne reminiscaris, Domine!’

CXXII.

Spiritus tuus bonus deducet me in terram rectam: propter nomen tuum, Domine, vivificabis me in equitate tua.

To the lond of ryztwysnesse
 Thi spirit schal lede me hole and sounde,
 Tyl God schal deme bothe more and lesse:
 Thanne schal I ryse out of the grounde.
 There schal truthe and ryght be founde;
 We schul be demyd be équité.
 There schal no man, for peny ne ponde,
 Have ‘Ne reminiscaris, Domine!’

CXXIII.

Educes de tribulacione animam meam: et in misericordia tua disperdes inimicos meos.

Lord ! ledě me fro peynēs kene,
And myn enmy'es dysparple wyde ;
Whan thou schalt deme alle men be dene,
There is no man that may hym hyde.
Make me thanne with hem abyde,
That schul be savyd, and go with thé ;
For thei ben provyd, ageyn that tyde,
Of ' Ne reminiscaris, Domine !'

CXXIV.

*Et perdes omnes qui tribulant animam meam :
quoniam ego servus tuus sum.*

Allě feendys, ferse and felle,
That wolde my soulě schame and schende,
Thei schul be dampnyd to the peynes of helle,
Whanne thi servauntys to blysse schul wende.
That joye and blyssě he us sende,
That schadde his blood up on a tre ;
And alle that makyn here last ende
Wyth ' Ne reminiscaris, Domine !' AMEN.

APPENDIX I.

[Harl. MS. 1845, ff. 15, 16.]

*Legitur in Vita Sancti BERNARDI Abbatis Clarevallis, quod Demon sibi semel apparuit, dicens se scire octo versus in Psalterio, quos qui cotidie diceret, tanti meriti acquireret, ac si totum Psalterium Davidicum decantasset. Et cum beatus Bernardus instaret ut sibi eosdem versus ostenderet, ille vero hoc facere recusaret; tunc beatus Bernardus, “Scio,” in[quit,] “quid faciam:” * nam quotidie legam totum Psalterium, deinceps; sicque predictos versus non obmittam.” Quod cum audisset Demon, ne tantum bonum faceret, potius sibi hos versus ostendit. Sunt autem qui sequuntur.†*

Illumina oculos meos, ne unquam obdormiam in morte: nequando dicat inimicus meus, ‘Prevalui adversus eum.’ (*Ps.* xii. 4.)

In manus tuas, Domine,‡ commendo spiritum meum: redemisti me, Domine Deus veritatis! (*Ps.* xxx. 6.)

* MS. *scio inquit faciam.*

† MS. *sequitur.*

‡ *Domine* does not occur here in many Psalters.

Locutus sum in lingua mea, ‘Notum michi fac, Domine, finem meum ;

‘Et numerum dierum meorum, quis est : ut sciam quid desit michi.’ (*Ps.* xxxviii. 5, 6.)

Fac mecum signum in bono,* ut videant qui te oderunt,† et confundantur : quoniam tu, Domine, adjuvisti me, et consolatus es me. (*Ps.* lxxxv. 16.)

Dirupisti, Domine, vincula mea : tibi sacrificabo hostiam laudis, et nomen Domini invocabo. (*Ps.* cxv. 7.)

Periit fuga a me : et non est qui requirat animam [meam.]‡ (*Ps.* cxli. 6.)

Clamavi ad te, Domine : dixi, ‘Tu es spes mea, porcio mea in terra vivencium.’ (*Ps.* cxli. 7.)

Oracio dicenda post hos versus.

Omnipotens sempiterne Deus ! qui Ezechie Regi, inde te cum lacrimis humiliter deprecanti, vite spacium protendisti ! concede michi indigno famulo tuo, ante diem mortis mee, tantum vite spacium, quo, ad mensuram, ut omnia peccata mea valeam deplorare ; et veniam ac gratiam, secundum misericordiam tuam, consequi merear. Per Christum.

* The Psalters read *in bonum*.

† The Psalters, *qui oderunt me*.

‡ This word is added from the Psalters, to complete the sense.

Item alia oracio.

Domine Jesu C[h]riste ! per illam amaritudinem mortis quam sustinuisti pro me in cruce, maxime cum anima tua egressa fuit de corpore tuo ; miserere anime in gressu suo. Amen.*

APPENDIX II.

[Royal MS. 17 A. XXVII. ff. 86 b—88 b.]

We redenne in the Lpf of Seynt Bernard, that the Debelle seyð to him, he knew biij. versus in the Sauter, tho wheche versus and a man sey hem wche day, he schal neber be dampnude. And Seynt Bernard askut whiche they were ; and he sayde he schulde neber wyte fro hym. And he sayde he wolde ellus say tho hol Sauter uche day. And he answerud and sayd, he wold razur telle him whiche they wer ; and zese hit arne.

* In the MS. is added the following short prayer, without a rubric : but, as it was added with a different pen, it seems not properly to belong to this article. “ Peto, Domine Jesu, largire michi in amore tuo modum sine mensura, affectum sine modo, languorem s[i]ne ordine, ardorem sine discrecione. Amen.”

I.

Illumina oculos meos ne umquam obdormiam.

Zyf liȝt unto myn eȝe siȝt,
 That I nouȝt slepe whan I schal dye.
 Lat nouȝt my fo, in gostly fiȝt,
 Seyn, 'I have over hym the maystrie':
 But shilde me fro that foulȝ wiȝt,
 That fel out of thin hevenis hye;
 That he be nome me nouȝ[t] my myȝt,
 Whan I schal to thé 'mercy' cry.

II.

In manus tuas, Domine, commendo spiritum meum.

In to thi hondus I be take my gost;
 Lord, sothfast God! thow hast me bouȝt.
 Thow quittist me fro the fendis host,
 There I was thral in presoun brouȝt.
 My soule is thin, Lord, welle thow wost:
 Hit is to thi liknessȝ wrouȝt.
 To that tresor the ryȝt is most:
 Saviour! for sake hit nouȝt.

III.

Locutus sum lingua mea, notum fac michi.

I have spokyn with my tunge,—
 'Lord make me myn endy[n]g to knowe,
 Sodenly that I be nouȝt slunge
 In fire, that makith gostis glowe.
 But, Lord, that warnist olde and ȝunge!
 Soo warnȝ me, that am thin owe;
 That I be nouȝt in clottus clunge,
 Til al mi syne wey be throwe.'

IV.

Et numerum dierum meorum qui est, ut.

‘And sene the nombre of dayis myne,
That I may wyte what lakith me :
Of deth sende me sum certayne syn,
Er my lyf dayis dispendid be.
Teche me to plesě thé and thyne !
Lat me nouȝt lackě charité ;
So that sum vertu in me may schine,
Jesus ! in plesaunce of thé.’

V.

Dirupisti vincula mea: tibi sacrificabo.

Thow hast to brokě, Lord, in two,
Cloos imade my hondis alle.
A sacrificẽce I schal thé do,
Of preysing, and thi namě calle.
Děre Lord ! lat hit be so ;
The fendus feteris lat hem falle ;
That I may loos and freli go,
Thé to preyse in heven halle.

VI.

Periit fuga a me, et non est qui.

Fro me hath flizte perischid and failid,
And ther nis none that my soule wil seke ;
For they, that han me sore a saylid,
Sowȝt soule and bodi eke.
But alle here fraud hath nouȝt a vaylid ;
Jesu ! thow madist hem so meke,
Whan thow were to the deth traváylit,
To save the soulis that were seke.

VII.

Clamavi ad te, Domine Deus, tu es spes.

I cride, and sayde, ‘ Thow art my trist,
My part in the lond of hem that lyve :
Ther thow art lyf, lykyng, and list ;
Ther drede of deth to deme is dryve.
Ther is non hongur, ne no thrist ;
Al care lyth closid undir clive :
But al the wele that may be wyst,
Thow partist hit, Lord, man to zeive.

VIII.

Fac mecum signum in bono, ut videant.

Do with me sum token in gode,
That they mow sen, and schamid be,
That have me hatyd : for thow, Lord, stode
To helpyn and [to] counfort me.
My gostly fon, that ben so wode,
Confundē hem, for thi pyté ;
And me conforte with gostly fode,
That al my lyst be layd on thé.

NOTES.

Stanza 1.—“ In wynter, whan the wedir was cold.”—It was the fashion of the poets of that age, to begin their poems with a description, or at least a notice, of the season; and, in the present instance, the author’s devotional poem is much enlivened with this introduction. Chaucer’s “ Canterbury Tales,” and especially his “ Flower and the Leaf,” open in this way; and there is a religious meditation among Hoccleve’s poems (quoted on stanza LXXXIII.), which opens in a similar manner.

Ibid.—“ Knockyng upon my brest.”—So Chaucer, treating of “ Penance,” says—“ Than is discipline eke, in *knocking of thy brest*, in scourging with yerdes, in tribulation, in suffring patiently wronges that ben don to thee; and eke in patient suffring of maladies, or losing of worldly catel, or wif, or child, or other frendes.” (*Chaucer’s Persones Tale*, Canterbury Tales, ed. Oxford, 1798, 4to. II. 386.) This act is borrowed from the parable of the Pharisee and the Publican; of whom the latter “ *percutiebat pectus suum*, dicens, Deus! propitius esto mihi peccatori.” (Luc. xviii. 13.)

Page 1.—*Ne reminiscaris, &c.*—This passage, from which the burden of the whole poem is borrowed, is found in ancient Breviaries as the *antiphona* at the end of the seven Penitential Psalms, next before the Litany. Hence it has been adopted in the English Common Prayer-Book, and stands in the Litany, between the response to the third invo-

cation, and the first of the deprecations, in these words:—
 “Remember not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our sins: spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood; and be not angry with us for ever.” This is an exact translation of the old *antiphona*, excepting the last clause, which would complete it thus,—
 “and give not thine inheritance into perdition.” A MS. Breviary, written in England in the fifteenth century, (in the editor’s possession) adds these words, *propter nomen sanctum tuum* (“because of thy holy name”); where it occurs at the end of the fifteen Graduals (which follow the seven Penitential) Psalms, and immediately before the rubric “*Sequatur Letania.*” It is composed from the following texts, partly apocryphal and partly scriptural:—

“Et nunc, Domine, memor esto mei; et ne vindictam sumas de peccatis meis: neque reminiscaris delicta nostra, vel parentum meorum.” (Tobit. iii. 3.)

“Te ergo quæsumus, tuis famulis subveni: quos prætioso sanguine redemisti.” (Hymnus sanctorum Ambrosii et Augustini, inc. *Te Deum.*)

“Numquid in æternum irasceris nobis? aut extends iram tuam a generatione in generationem?” (Psalm. lxxxv. 5.)

Stanza iv.—“To schryve me clene and aske penaunce.”—
 See notes on stanza xxii.

Stanza vi.—“Or evere.”—So in the MS. but in other places *er evere* (see st. xxii. xxxii. lxxxiii.); and the word *er* frequently occurs for *before*, in this poem.

Stanza viii.—In the Latin text, *omnia* is an addition to the text of the Psalters: yet it occurs also in two MS. copies of the Penitential Psalms, in the editor’s hands.

Stanza ix.—The Latin text omits *sed* before “*tu*,” which is in all other copies.

Stanza x.—“To the kyng and knave.”—“Tho, that thou clepest thy *thralles*, ben Goddes peple: for humble folk ben *Cristes frendes*; they ben contubernial with the Lord, thy King. Thinke also, that of swiche seed as *cherles* springen, of swiche seed springen *lordes*. The same deth that taketh the *cherl*, swiche deth taketh the *lord*,” &c. (*Chaucer's Persones Tale*, p. 352.)

Stanza xiii.—“In town and felde.”—MS. “add” for *and*.

Stanza xiv.—“Fro Iosaphath, that gret vale.”—Alluding to a vulgar tradition, that the general judgment is to take place in the valley of Jehosaphat, under the wall of Jerusalem. Either the proper name ought to be pronounced in four syllables, or the word “gret” must be written and read *gretě*, to complete this line.

Ibid.—“And cursede wretchys departe fro me.”—The verb here is not neuter, or in the second person plural, as it is in the English translation of this verse, “*Depart* from me, all ye workers of iniquity” (Ps. vi. 8.): but is an active verb, meaning *Separate those from me*; as in the old words of plighting, “till death us *departe*,” altered in the modern print to “do part.” “*Departe*” occurs, as a verb neuter, in st. LII.; but otherwise in st. LIII.

Stanza xvi.—“Thi mercy, Lord, I muste ataine.”—The rhyme requires *atame*, which is most probably the true reading, and would mean *conciliate*, from the Anglo-Saxon *atamian*. The MS. is ambiguous.

Stanza xx.—“The hand of vengeance.”—Apparently a mistake for *Thi*; as in the Latin, *manus tua*.

Ibid.—"The prycke of consyence."—This idea is undoubtedly borrowed from the title of the most popular religious poem of the middle ages, Hampole's *Prick* (or sting) of *Conscience*; which is too well known to need more than a passing mention.

Ibid.—"Un to thé."—The measure requires the first of these syllables to be omitted; as also "myn," in the first line of st. XXI.

Stanza XXI.—"My synnes fele."—By comparing st. xv. it will be seen that "fele" is not the verb *to feel*, but an adjective meaning *many*.

Stanza XXII.—"Of thi synnes wilt thé schryve."—Chaucer quotes this verse of the Psalm thus: "I say, quoth David, I purposed fermely *to shrive me*; and thou, Lord, relesedst my sinne." (*Persones Tale*, p. 302.)

Ibid.—"Whil thou wilt here thi penance dryve."—That is, *exercise repentance*. That painful discipline was not meant by the word *penance* (as in st. iv.), is evident from the whole tenor of the "*Persones Tale*," especially the following passage:—

"Seint Ambrose sayth, That penance is the plaining of man for the gilt that he hath don, and no more to do any thing for which him ought to plaine. And som Doctour sayth: Penance is the waymenting of man that sorweth for his sinne, and peineth himself, for he hath misdoun. Penance with certain circumstances, is veray repentance of man, that holdeth himself in sorwe and other peine, for his giltes; and for he schal be veray penitent, he shal first bewailen the sinnes that he hath don, and stedfastly purpose in his herte to have shrift of mouth, and to don satisfaction, and never to don thing, for which him ought more to bewayle or complaine, and

to continue in good werkes; or elles his repentance may not availe." (*Chaucer's Persones Tale*, p. 281-2.)

Stanza xxiii.—"Seven sythes," &c.—This saying is not Christ's, but Solomon's: "*Septies enim in die cadet justus, et resurget.*" (Prov. xxiv. 16.) Perhaps the poet had in his mind these words of the gospel, "*Et si septies in die peccaverit in te, et septies in die conversus fuerit ad te, dicens 'Pœnitent me!' dimitte illi.*" (Luc. xvii. 4.)

Stanza xxiv.—"Throwgh thi fleshly governaunce."—It means what is called in Paul's epistles, 'walking after the flesh,'—the *φρονημα σαρκος*, which puzzled so much the compilers of the Thirty-nine Articles.

Stanza xxvi.—Other Latin copies read, *in hac via qua gradieris*.

Stanza xxxi.—"Have reward."—In modern English *regard*. But so Chaucer: "Take *reward* of thin owen value, that thou ne be to foule to thyself." (*Persones Tale*, p. 287.)

Stanza xxxix.—"Thou knowyst."—MS. *You*; the capital of the Saxon letter þ (which occurs throughout the Sloane MS.) being here made exactly like Y.

Ibid.—"For erthe I was, and erthe schal be."—Alluding to those solemn words in Genesis iii. 19:—

"In sudore vultus tui vesceris pane tuo,
Donec revertaris in *terram* de qua sumptus es!
Quia *pulvis* es;
Et in *pulverem* reverteris!"

Stanza xlvi.—"Forghyve me my synnes."—The second word is redundant, and is perhaps a mistake.

Stanza xlvii.—"Lokyn in leed."—Alluding to the custom of burying in *leaden coffins*. See App. II. st. iii.

Stanza LII.—“That thou wylt me nevere forsake.”—By transposing the fourth and fifth words, the line may be restored to its proper measure; thus, *nevere me forsake*. There is no instance of ‘nevere’ accented otherwise than on the first syllable, throughout this poem.

Stanza LIII, line 2.—The MS. has *god lord*: which words do not seem intended to represent the “*Domine Deus*” in the text, because the paraphrase of the foregoing verse gives only ‘Lord’ for that double invocation, which is not used by the author in English. The editor’s addition of a final *e*, makes the phrase *good Lord*, of which there is an example in st. LXV.

Stanza LXII.—“*Auditui*.”—Here begins the Harleian fragment, in which the various readings of this stanza are:—line 1, *My synne yff I wolle not defende*; and line 5, *that he boute dere*.

Stanza LXIII, line 2.—MS. Harl. repeats the pronoun, thus, *thou turne*; it omits the third line; reads *play* for “place” at the end of the fourth; and omits “thi” in the fifth.

Stanza LXIV, line 1.—Harl. reads *ben* for “be;” omits “to” in line 2; reads *evermore* for “ever” in line 5; and omits “Wyth” in line 8.

Stanza LXV.—“Thi mercy.”—Harl. *my trespas*, whereby the sense is destroyed.

Stanza LXVI.—“Fadyr that art of myghtes most.”—Harl. read *as thou*, for “that.” The phrase which follows seems to be equivalent to *maximus virtutibus*: it occurs in the beginning of the Legend of Saint Ede, edited by the editor of this work:—

“ Almyghty God in Trinité,
 Fader and Sone and Holy Goste!
 Helpe and spede and consell me,
 As thou art *God of myghtus moste.*”

(*Chronicon Vilodunense*, Lond. 1830, fol.)

Stanza LXVII.—“ In hye.”—Harl. *an hie*.

Stanza LXVIII, line 3.—Harl. reads, *me for to shende*.

Stanza LXIX.—Harl. adds *both*, after “ shall” in the first line; in the fourth, it reads *wolde* for “ wyll; and the fifth line stands thus—*Yff I trespas I woll not hide*.

Stanza LXXI.—“ Gyilty of synnes sevene.”—The Harl. MS. inserts *the*, making the sense clearer, at the expense of the measure. The poet evidently alludes to “the seven deadly sins,” which are thus recited in the elements of religious instruction of the Catholics, intitled “*Institutio Christiana*,” commonly prefixed to their manuals of devotion. “*Septem peccata capitalia, quæ communiter mortalia appellantur. Superbia, Avaritia, Luxuria, Invidia, Gula, Ira, et Acedia.*” They formed the principal topics of the pulpit before the Reformation; and are largely discoursed of in the *Persones Tale*: to illustrate which, the following short poem is here offered to the reader, from an elegant little Wicliffite MS. of the fourteenth century, in the Harleian collection. (No. 2339, ff. 116 b,—117 b.)

THESE BE THE VII. DEEDLY SYNNEs THAT SUEN.

Pride is heed of alkyns synne,
 That makith mannys soule fro God to twyn:
 To wickide highnes he wole ay;
 And loveth to myche his owne noblay.
 Him silf he preisith in his thought.
 And othere men he settith at nought.

Envye folowith pride comounly :
 Whanne men faren weel, he is sory ;
 Whanne men faren yvel, he joieth withynne ;
 He laugheth nevere, but at synne.

Wraththe unto these two is knytt:
 To take venjaunce is al his witt ;
 To sle, to smyte, to procure woo,
 To warie folk, to sclaundre also.

The *coveitous* man knowith no skille,
 For al this world mai him not fille :
 The worldis weelthe he willith ay,
 With right or wrong, gete whether he may.

Glottenye hath greet appetite ;
 To ete eerli and late is his delite :
 He loveth no mesure of etinge,
 And ay he wole be drinkynge.

The sixte synne is *leccherie* :
 To manye a soule it worchith noie :
 But men it leve, and hem amende,
 In fier of helle thei wole be brende.

Slownes is a cursid thing :
 For it is evere weri of weel doying.
 Good werk he lothith to bigynne ;
 And lightli therof he wole blynne.

These ben the synnes sevene,
 That reven men the blis of hevene.

Ibid. l. 5.—Harl. *Sethe thou wylt not thi selff enchawnce.*
 The word "Of" is omitted by Harl. in the last line.

Stanza LXII. l. 5.—For "as" Harl. reads *that* ; and *all*
 for "ellys" in line 7.

Stanza LXXIII.—The reading of "*Nunc*" for *Tunc* has been
 occasioned, probably, by the mistake of the rubrisher ; who

painted the blue capital *N* without looking at a copy. Such mistakes are frequent in embellished MSS., but seldom affect the sense: perhaps the old story of *Mumpsimus*, for *Sumpsimus*, may be accounted for in this way.

Stanza LXXIV.—The omission of a letter in the Latin text is supplied by the editor, as also at stanzas LXXXVI. and XCVIII. The only variation of the Harleian copy is, the omission of “my” in the second line.

Stanza LXXV.—Harl. reads *oft be*, for “be often,” in line 2; and *on* for “of,” in line 4; adds *thou* before “bowe,” in line 6; and omits *me* in line 7.

Stanza LXXVI.—Harl. reads *in* for “to,” in line 1; *ofte do wrong*, in line 2; and *in thé thus*, for “in thé this,” in line 7.

Stanza LXXVII.—Harl. reads *chaunge*, for “clynge,” in line 4; and *may*, for “schal,” in line 6.

Stanza LXXVIII.—Harl. reads the second line thus, *As thay that lie agaynst the sonne*; transposes the words in line 4, thus, *For drie to gedur my hert is ronne*; and inserts *it* between “me is,” in line 5.

Stanza LXXIX.—Mistaking “me” for *ne*, in line 3, Harl. reads *nor hedur nor thedur*; it also reads *On* for “And,” in line 7.

Stanza LXXX.—The first line seems to require *adyght*, or *ydyght*, for the simple participle “dyght.” The author rarely uses any old prefix; but *igone* in st. XCIII., and *ipast* in st. XCVIII., are proofs that he was not averse to the use of it, and intended to say *idyght*, to fill up his measure.

Ibid. l. 7.—For “oftyn,” Harl. reads *oft as*; and omits “At” in line 8.

Stanza LXXXI.—“Sparwe that is alone.”—*Sparowe that sitteth alone*, Harl. The same MS. omits “away” in line 5.

Stanza LXXXII.—Harl. in line 1, reads *me ofte*, for “often me;” omits “me” in line 2; and reads *holden resoun* in line 7, for “now noght gesoun.”

Stanza LXXXIII.—“I wote noght whanne myn ende schal be.”—Harl. *I wote not whenne my deth shall be*. This thought is beautifully expressed in the first stanza of one of Hoccleve’s poems, a Balade translated by command of Master Robert Chichele:—

“As that I walkid in the monthe of May
Besyde a grove, in an hevy musynge
Flowers diverse I sy right fresh and gay,
And briddes herde I eek lustyly synge;
That to myn herte yaf a confortynge:
But evere o thoght me stang unto the herte,
That dye I sholde, and hadde no knowynge
Whanne, ne whidir, I sholde hennes sterte.”

Mr. Mason, the editor of some of Hoccleve’s poems, describes this as the seventeenth of those contained in his MS. (Preface, p. 17, 1796, 4to.) But what has become of that MS., or why Hoccleve’s poem *De Regimine Principum*, and other productions, have not been published, the present editor can give no account whatever.

Stanza LXXXIV.—“Schal lyin in thysse.”—Harl. *in the is*.

Stanza LXXXV.—“As schadewe waxe.”—Harl. *ben shadowed and waxen*.

Stanza LXXXVI.—“Noght hyde.”—Harl. *me hide*.

Stanza LXXXVII.—After “Syon,” Harl. inserts the preposition *on*; and reads “*the ordre of a knyght*” in line 2. The sentiment of this stanza, and of the next, is more akin to the religion of Mohammed than to Christianity: but such was chivalry,—an attempt to serve God and mammon upon a grand scale. An allusion to it occurs in Chaucer’s *Persones Tale*, in these words. “What say we than of hem that pille and don extortions to holy chiche? Certes, the *swerd*, that men yeven first to a knight, whan he is newe dubbed, signifieth *that he shuld defend holy chirche*, and not robbe it ne pille it; and who so doth, is traitour to Crist.” (*Canterbury Tales*, ii. 352.)

Stanza LXXXVIII.—“Schulde be so fre.”—Transposed in Harl. *so fre shuld be*.

Stanza LXXXIX. l. 1.—For “schal,” Harl. reads *shuld*; as also for “schul” in line 2.

Stanza xc.—“Syon a merour is.”—The poet strangely resorts to this explanation of the name *Sion*, after his chivalric allegory of a tower composed of stones: he might have found something consistent with his former idea, in the same authority from which he gained the notion of a mirror namely, a *watch-tower*. The following passages are extracted from the “*Interpretationes Nominum Hebraicorum*,” commonly subjoined to MS. and early printed Latin Bibles. “*Sion. specula, vel semen ejus.—Sion, mandatum, vel numen, sive speculum aut speculatio.*” (Biblia, Venetiis, 1497, 4to.) In that old glossary, a poet or spiritualizer might meet with almost any explanation that might suit his fancy; the interpretations being often as widely different as the poles are far asunder.

Ibid. l. 2.—Harl. omits “and sett;” reads *setteth* for “sytt,” in line 3; omits “alle” in line 4; and alters the sense, by putting *to* in the stead of “for,” in line 7.

Stanza xci.—Harl. reads *to God will* for “willen to God,” in line 1; *kirke* for “cherche,” in line 3; and *For kynges and for comnyté*, in line 6.

Stanza xcii. l. 1.—Harl. reads, *in bokes ben writen*.

Stanza xciii.—“Freendys ben igone.”—Harl. reads *frendys away ben gone*.

Stanza xciv.—Harl. adds *both* after “peple,” in line 1; omits “they,” in line 6; and reads *Help nor no frendship*, in line 7.

Stanza xcv. l. 2.—Harl. mistakenly reads *these chese*, for “thou ches.”

Ibid. l. 4.—“Jerusalem the cyté of pes.”—The “Interpretationes” (quoted before) explain the name thus:—“Jerosolyma: *pacifica, vel visio pacis*.—Jerusalem: *pacifica, vel pacis visio, sive timor perfectus, aut timebit perfecte*.”

Stanza xcvi, l. 6.—The editor has added another conjunction, to complete the measure. In the Harleian MS. the final letter of *pese* might have been pronounced; but the word is always written without a final *e* in the Sloane MS.

Stanza xcix.—The words printed in italics were reingrossed, by an old hand, in the place where some liquid had almost discharged the old writing of the Sloane MS. The

orthography does not seem to have been exactly followed: the words exactly agree with the Harleian copy.

Stanza c.—MS. Harl. transposes the words “bende” and “breste,” in line 5, whereby the rhyme is spoiled; and “thou art” (*arte thou*), in line 6.

Stanza ci.—In the Latin text, the MS. reads “*oportorium*” for *opertorium*. Those portions of this stanza which are in italics were reingrossed, as in stanza xcix; and those within brackets are corrections obtained from the Harleian copy, which reads the whole stanza thus:—

Mannes flessh shal be dystroyed,
As clothes that weren with wedur and wynde;
And after rise and be glorified,
In holy scripture as we fynde:
But thou art in mutabull, by kynde!
Ther is no chonging fownden in thé!
When thou schalt body and soule unbinde,
Ne reminiscaris, Domine!

Stanza cii.—Harl. reads, *Thi childer and thi serrauntes*, in line 1; and adds *the* before “peynes,” in line 2.

Stanza ciii.—This stanza has been sadly botched by the second hand, and is corrected by the help of the Harleian copy. The Sloane MS. omits the two last words of the second line; reads *from all woe*, in line 4; *many moe* (where the original seems to have been “*manye mo*”), in line 5; and omits the two last words of line 6. In line 7, Harl. reads, *shall goo*.

Stanza civ.—*Him thar*, &c.—See note on stanza cxx.

Stanza cv.—Harl. transposes “schulde sone” (*sone shulld*), in line 3; and reads *myght* for “merthe,” in line 4.

Stanza cvi.—The words in italics were reingrossed by an old hand, where the original writing was obscured. In line 3, Harl. reads, *But clense to a preest hym to schryven*: omits “his,” in line 4; and reads *and* for “ne,” in line 7.

Stanza cvii.—Harl. reads line 4, thus, *Thou wilt not wilfully thé greve*; in line 6, *art of thi mercy*, for “of mercy art;” and for “ghyf,” in line 7, *and*.

Stanza cviii.—Harl. reads line 3 thus, *Whether I wake or I slepe*; in line 6, for “kepyth me,” *doth me kepe*; and for “steryth myn herte,” in line 7, *sturreth me*.

Stanza cix.—In line 1, for “piteuous,” Harl. reads *pre-cious*; and *wold* for “will,” in line 2.

Stanza cx.—Harl. omits “hast,” in line 3; and reads *he made* for “make,” in line 6.

Stanza cxI, cxii.—In the Latin text of the former stanza, *me* is omitted in the Sloane MS., but occurs in the Harleian, and in the Psalters: in the latter, *Domine* is an addition not found in the Psalter, but occurs in some of the Breviaries.

Stanza cxiii.—Harl. reads *thi* for “the,” in line 7; and prefixes *Of* to line 8.

Stanza cxv.—In line 2, Harl. reads *we* for “I;” adds *for* after “hem,” in line 2; and omits “my,” in line 5.

Stanza cxvi, l. 1.—The Harleian copy ends with this line—*Often tymes my handes I sprede*.

Stanza cxix.—“Sythe truthe and mercy were freendys and

kyst.”—Alluding to Psalm lxxxiv. 11, (or lxxxv. 10, in the English version,) *Misericordia et veritas obviaverunt sibi: justitia et pax osculatæ sunt.*

Stanza cxx.—*Zyf the gospels*, &c.—In this and other places, where the Saxon character ȝ (expressed in this work by 3) occurs at the beginning of a line, it is merely a plain Z in the MS. The reference is to these words:—*Petite et dabitur vobis*; (Matt. vii. 7; Luc. xi. 9;) the phrase “Me thar,” meaning *me oportet*, ‘I need no more than ask, and have.’ Compare stanza civ. So Chaucer,—

“ And therfore this proverb is sayd ful soth,
Him thar not winnen wel that evil doth;
 A gilour shal him self begiled be.”

(*Canterbury Tales*, v. 4317-9; whereupon see Tyrwhitt’s note.)

NOTES ON APPENDIX.

App. i.—This article is taken from a MS. of Prayers in Latin, written about the end of the fourteenth century. The references to the Psalter are added to the several verses, by the editor, according to the numbers of the Latin Psalms, which differ from the English, (as may appear by comparing the two versions,) thus:—

LATIN VULGATE.		ENGLISH.	
(1)	Psalm xii. 4.		Psalm xiii. 3, 4.
(2)	„ xxx. 6.	„	xxxi. 5.
(3, 4)	xxxviii. 5, 6.	„	xxxix. 3, 4.
(5)	„ lxxxv. 16.	„	lxxxvi. 17.
(6)	„ cxv. 7.	„	cxvi. 16, 17.
(7, 8)	cxli. 6, 7.	„	cxlii. 4, 5.

App. II.—In the Legend, lines 8 and 9, the character 3 is put for þ, in the MS. Read *rathur* and *these*.

Stanza II, l. 7.—MS. “the” for *thi*.

Stanza III.—*In clottus clunge*.—Wrapped in cloths, that is, in his *winding sheet*.

Stanza IV.—*Of deth sende me sum ccrtayne syn*.—A sign or token before death was accounted a most desirable thing in the times of superstition. In the following rubric of a prayer, attributed to the venerable Beda, which occurs in many antient books of devotion,—a vision of the virgin Mary is promised to those who should daily use it.—“Oracio venerabilis BEDE presbiteri, de septem verbis domini nostri Jesu Christi in cruce pendentis; quam quicumque cotidie devote dixerit flexis genibus, nec diabolus nec malus homo ei nocere poterit, et per triginta dies ante obitum suum, videbit beatam virginem Mariam corporaliter, facie ad faciem, sibi in auxilium preparatam. *Domine Jesu Christe, qui septem verba,*” &c.—(Editor’s MS.)

Stanza VIII.—The text of this verse is out of place: it rightly stands the *fifth*, in the foregoing appendix. The editor has added a syllable in the fourth line, to complete the metre.

Ibid.—“For thi pité.”—The following is Chaucer’s remark on divine pity:—“For certes, our Lord Jesu Crist hath spared us so benignely in our folies, that, if he ne had *pitee* on mannes soule, a sory songe might we alle singe!”—(*Persones Tale*, p. 303.)

The Henry Society

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REPORT OF THE HENRY SOCIETY FOR THE YEAR 1842

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A General Meeting of the Society for 1842, held at the Rooms of the Royal Society of Literature, at St. Martin's place, Paris, on Monday the 11th of May, 1842.

The Hon. John Lubbock, Esq., in the Chair. The Meeting was opened by the reading of the Report of the Committee for the year 1841.

The Report was read by Mr. Lubbock, and the Report of the Committee for the year 1842 was then read.

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THE UNIVERSITY OF CHICAGO

PHYSICS DEPARTMENT

REPORT OF THE

COMMISSIONERS OF THE

BOARD OF PHYSICS

FOR THE YEAR 1900

CHICAGO, ILL.

1901

CHICAGO, ILL.

1901

CHICAGO, ILL.

1901

CHICAGO, ILL.

1901

The Percy Society.

FOR THE

PUBLICATION OF ANCIENT BALLADS, SONGS, PLAYS, MINOR
PIECES OF POETRY, AND POPULAR LITERATURE.

AT a General Meeting of the PERCY SOCIETY, held
at the Rooms of the Royal Society of Literature,
No. 4, St. Martin's-place, Trafalgar-square, on Monday,
the 2nd of May, 1842,

The RIGHT HON. LORD BRAYBROOKE in the Chair.—

The President having opened the Meeting with a
speech expressive of the great interest he felt in the
welfare of the Society,

The Secretary read the Report of the Council, dated
the 2nd of May, whereupon it was—

Resolved—That the said Report be received and printed,
and that the thanks of the Society be given to the Council
for their services.

The Report of the Auditors, dated the 30th of April,
was then read by LEWIS POCOCK, Esq. F.S.A., where-
upon it was—

Resolved—That the said Report be received and printed
for the use of the members, and that the thanks of the So-
ciety be given to the Auditors for their trouble.

The Meeting then proceeded to the election of Offi-
cers, when—

THE RT. HON. LORD BRAYBROOKE, F.S.A.

was elected President, and

THOMAS AMYOT, Esq. F.R.S. TREAS. S.A.

WILLIAM HENRY BLACK, Esq.

J. A. CAHUSAC, Esq. F.S.A.

WILLIAM CHAPPELL, Esq. F.S.A. *Treasurer.*

PETER CUNNINGHAM, Esq.

J. PAYNE COLLIER, Esq. F.S.A.

T. CROFTON CROKER, Esq. F.S.A. M.R.I.A.

REV. ALEXANDER DYCE.

WILLIAM JERDAN, Esq. F.S.A. M.R.S.L.

SIR FREDERICK MADDEN, K.H. F.R.S. F.S.A.

T. J. PETTIGREW, Esq. F.R.S. F.S.A.

E. F. RIMBAULT, Esq. F.S.A. *Secretary.*

WILLIAM J. THOMS, Esq. F.S.A.

JAMES WALSH, Esq., and

THOMAS WRIGHT, Esq. M.A. F.S.A.

were elected the Council of the Society for the ensuing year

Thanks were then voted to the editors of the Society's Publications; to the Local Secretaries, and to the Treasurer and Secretary for their services during the past year. Thanks were also voted to the President for his able conduct in the Chair, and to the Royal Society of Literature for the liberal manner in which they granted the use of their rooms for the General Meeting of the Society.

REPORT

OF THE

Council of the Percy Society,

DATED 2ND OF MAY, 1842.

THE Council, elected on the 1st of May 1841, feel great satisfaction in being able to report that the affairs of the Society continue in a very prosperous state. Although the full number of Members to which the Society is limited (viz. 500), has not yet been attained, the Council have been enabled, by the progressive increase of the Society, to print twelve works,—three more than during the first year. The quantity of paper and print which each Member receives from the Percy Society in return for his Annual Subscription of £1, is *already* considerably greater than any other society similarly constituted has given, and the quality of both has not been surpassed. This is the best guarantee the Council can give to the Members of the economy with which the affairs have been conducted.

The Council have been enabled to add the following gentlemen to the number of Local Secretaries :

G. EVANS AUBREY, ESQ., *Neath, Glamorganshire.*

THOMAS COOMBES, ESQ., *Dorchester*

Mr. M. A. RICHARDSON, *Newcastle-on-Tyne.*

Mr. CHARLES MUSKETT, *Norwich.*

G. TOWNSHEND SMITH, ESQ., *Lynn, Norfolk.*

JAMES CROSSLEY, ESQ. *Manchester.*

The publications of the past year have been—

10. "Strange Histories, or Songes and Sonets of Kings, Princes, Dukes, Lordes, Ladyes, Knights, and Gentlemen. Very pleasant either to be read or songe," &c. By Thomas Deloney. Imprinted at London for W. Barley, &c. 1607. *Delivered on the 1st of June.*

11. Political Ballads of the age of Cromwell, collected and edited by Thomas Wright, Esq. M.A. F.S.A. *Delivered on the 1st of July.*

12. "The Pleasant History of the two angry Women of Abington. With the humorous mirth of Dicke Coomes and Nicholas Proverbs, two Servingmen. As it was lately playde by the Lord High Admirall his servants." Written by Henry Porter. 1599. The first of a series of old plays. Edited by the Rev. A. Dyce. *Delivered on the 1st of August.*

13. The "Boke of Curtasye;" an English Poem illustrative of the Domestic Manners of our forefathers. Edited, from a MS. of the fifteenth century in the British Museum, by James Orchard Halliwell, Esq. F.R.S., Hon. M.R.I.A., F.S.A., &c. *Delivered on the 1st of September.*

14. "Kind-Harts Dream. Containing five Apparitions, with their Invectives against abuses rainging. Delivered by severall Ghosts unto him to be publisht, after Piers Penillesse Post had refused the carriage." Containing Notices of Shakspeare, Nash, &c. Printed without date in 1592. Edited by Edward F. Rimbault, Esq. F.S.A. *Delivered on the 1st of October.*

15. "The Meeting of Gallants at an Ordinarie; or the Walkes in Powles. 1604." Edited by J. O. Halliwell, Esq. from an unique copy in the Bodleian Library. *Delivered on the 1st of November.*

16. A Collection of Old Christmas Carols, chiefly taken from manuscript sources. *Delivered on the 1st of December.*

17. The Nursery Rhymes of England, arranged in Classes, with an Historical Introduction. Edited by James Orchard Halliwell, Esq. *Delivered on the 1st of January 1842.*

18. The Pleasant and sweet History of Patient Grissell. Shewing how she, from a poore man's Daughter, came to be a great Lady in France, being a patterne to all vertuous Women, &c. London, printed by E. P. for John Wright, &c. No date. In prose and verse. Edited by J. Payne Collier, Esq. F.S.A. *Delivered on the 1st of February.*

19. Specimens of the English Lyric Poetry of the Thirteenth and Fourteenth Centuries. Edited by T. Wright, Esq. M.A., F.S.A. *Delivered on the 1st of March.*

20 "A Marriage Triumphe. Solemnized in an Epithalamium in memorie of the happie Nuptials betwixt the Count Palatine and the Lady Elizabeth. Written by Thomas Heywood. London. Printed for Edward Marchant, &c. 1613." With an introduction, giving an account of other poems by different authors on the same event. *Delivered on the 1st of April.*

21. "A Knights Conjuring, Done in Earnest, Discovered in Jest. By Thomas Dekker, 1607." Edited by E. F. Rimbault, Esq. F.S.A. *To be delivered on the 2nd of May.*

The following Works are now passing through the Press :—

1. Paraphrase on the Seven Penitential Psalms, in English Metre (in Stanzas) of the Fifteenth Century; presumed to be the production of a Lollard. To be edited by W. H. Black, Esq.

2. The Crown Garland of Golden Roses. By Robert Johnson, 1659. To be edited by W. Chappell, Esq. F.S.A.

3. A Collection of Lyrical Pieces contained in Old Plays of a date prior to the suppression of Theatrical Representations in 1647. To be edited by Edward F. Rimbault, Esq., F.S.A.

4. The French Invasion of Ireland illustrated by popular Songs, in three Parts, with an Introduction. To be edited by T. Crofton Croker, Esq. F.S.A. M.R.I.A.

The following Works are suggested for Publication :—

1. A Collection of Broad sides relating to Fairs, Public Exhibitions, Wonderful Sightings, &c. during the seventeenth and early part of the eighteenth Centuries. To be edited by Edward F. Rimbault, Esq. F.S.A.

2. Specimens of Lord Mayors' Pageants, including Heywood's *Porta Pietatis*, 1638; Tatham's *Royal Oak*, 1660; Jordan's *London's Resurrection to Joy and Triumph*, 1671, &c. To be edited, with an Historical Introduction and Notes, by F. W. Fairholt, Esq.

3. The Poems of Blind Awdlay, from the original MS. in the Bodleian Library.

4 "The Request and Gude of a true harted Englyshe Man wishing the weal of his native contrey. By William Cholmeley. 1553." To be edited, from a MS. in the Advocates' Library, Edinburgh, by James Maidment, Esq.

5. "A Dialogue of Witches and Witchcraft. By George Gyfforde." Reprinted from the original edition, printed in 1603.

6. Reynard the Fox. To be reprinted from Caxton's edition, with an Introduction by W. J. Thoms, Esq. F.S.A.

7. Historical Ballads, in the Scottish Dialect, relating to events in the years 1570, 1571, and 1572; from the originals printed by Robert Lekpreuik; preserved in the Library of the Society of Antiquaries, London. To be edited by David Laing, Esq. F.S.A. L. and Sc.

8. A Collection of Jacobite Ballads and Fragments, many of them hitherto unpublished. To be edited by William Jerdan, Esq. F.S.A., M.R.S.L.

9. The First Part of the Eighth Liberal Science, entituled *Ars Adulandi*, the Art of Flatterie, &c. By Ulpian Fulwell. From the edition of 1579, 4to. compared with the later impression. To be edited by J. Payne Collier, Esq. F.S.A. with an account of the Author, and of his other productions.

10. "A most pleasant and merrie new Comedie, intituled a Knack to knowe a Knave. Newlie set foorth, as it hath sundrie times bene played by Ed. Allen and his companie. With Kemp's applauded Merriments of the Men of Goteham in receiving the King into Goteham, 1594." To be edited by the Rev. Alex. Dyce.

11. Ballads and Songs illustrative of the Fairy Mythology of England. To be edited by Thomas Wright, Esq. M.A., F.S.A.

12. A Selection of unpublished Ballads of Robin Hood. To be edited by J. M. Gutch, Esq. from a Manuscript Collection in his possession.

13. A Collection of Ballads relating to May-day and May-games.

14. "A Strange Foot-Post with a Packet full of Strange Petitions. After a long Vacation for a good Terme. By Anthony Nixon. 1613." To be edited by Edward F. Rimbault, Esq.

15. A Collection of Old English Ballads, from the Reign of Henry VI to that of Edward VI. To be edited by William Chappell, Esq. F.S.A.

16. Grange's "Garden of Golden Aphroditis." To be reprinted from the edition of 1577.

17. A Selection of Stories, Anecdotes, and Jokes, from various Jest Books printed prior to the end of the reign of Charles I; with an account of the origin of many of them, and of the manner in which they are to be traced through several European languages.

18. The Batcheler's Banquet, or a Banquet for Batchelers. Wherein is prepared sundry dainty dishes, &c. Pleasantly discoursing the variable humours of Women, &c. By Thomas Dekker, London. Printed by T. C. &c. 1603.

19. The English Metrical Version of the Seven Sages. To be edited from the earliest known MS.

20. Latin Stories written in England during the 13th and 14th Centuries, illustrative of the History of Fiction. To be edited from the original MSS. with translations by Thomas Wright, Esq. M.A. F.S.A.

21. Songs and Poems by known and unknown Authors, to be found in Musical Miscellanies published during the reigns of Elizabeth and James I.

22. The Compters Common-wealth, or a Voiage made to an infernall Iland, long since discovered by many Captaines, Seafaring men, Gentlemen, Marchants, and other Tradesmen, &c. By William Fennor, his Majesties servant. 4to. 1617.

23. A notable and pleasant History of the famous renowned Knights of the Blade, commonly called Hectors, or St. Nicholas Clerks. 4to. 1652.

24. A Collection of Charms, illustrative of English superstitions in former days. From early manuscripts.

25. Diogenes in his Singularitie. Wherein is comprehended his merry Baighting, fit for all Mens benefit. Christened by him, A Nettle for Nice Noses. By Thomas Lodge. To be edited by J. Payne Collier, Esq.

During the last year, the Council of the Percy Society have had under their serious consideration the formation of a Collection of Ballads, and of works illustrative of Ballad Literature, for the general use of the Society; and although they have not been enabled to take any decisive steps in this matter, it has occupied their attention; and they cannot resign their office without earnestly recommending their successors to resume at an early period the consideration of this matter; and they are induced to solicit the cooperation of all the Members in forwarding the attainment of so important an adjunct to the Society.

The Council have farther to state, that as the commencement of this Library, they have ordered a bound set of the publications of the Society to be laid before the General Meeting.

The Council have to regret during the past year the death of their Printer, Mr. Richards, to whom they were much indebted for the gratuitous use of a room expressly fitted up for their meetings; as well as for the delivery of Books, and receipt of Subscriptions. They are also bound to acknowledge that the same accommodation has been in every respect continued to them by his Successors.

Signed by order of the Committee.

J. PAYNE COLLIER, *Chairman.*

EDWARD F. RIMBAULT, *Secretary.*

The Percy Society.

REPORT OF THE AUDITORS.

Dated 30th April 1842.

WE, the Auditors appointed by the Council of the Percy Society to examine the Accounts of the Treasurer, from the 1st of May 1841, to the 29th of April 1842, certify that the Treasurer has exhibited his Accounts to us, and that we have thoroughly examined the same, together with his Receipts and other vouchers, and that we find them to be perfectly correct and satisfactory.

And we farther report that the following is a correct abstract of the Receipts and Expenditure of the Society, during the period to which we have referred :—

RECEIPTS.					EXPENDITURE.				
		£	s.	d.			£	s.	d.
Balance from last year	-	3	5	0	To Mr. Richards for Printing	237	5	0	
Annual Subscriptions due on					Messrs. Fuller and Thornhill				
the 1st May 1841	-	384	0	0	for Paper	-	93	4	9
Composition	-	10	0	0	Transcripts	-	38	4	0
Annual Subscriptions due on					Binding	-	17	6	4
the 1st May 1842	-	17	0	0	Petty Expenses	-	11	0	11
					Balance in the Treasurer's				
					hands	-	17	4	0

We also certify that the sum of £14, part of the several sums paid for Transcripts, has been paid on account of the expenses of the ensuing year.

And also that the Treasurer has reported to us, that there remains outstanding in the hands of Local Secretaries and others, the sum of £80, which sum is expected to be shortly received.

WILLIAM HARNESS.
LEWIS POCOCK.

Members' Names.

Those Members to whose Names (c.) is prefixed have compounded for their Annual Subscriptions.

The Members whose Names are printed in Capitals are on the Council of the present Year.

Adolphus, John, Esq. F.S.A. Barrister-at-Law.	Blakesley, The Rev. J. W., M.A. Trin. Coll. Cambridge
Advocates' Library, Edinburgh	Blood, Bindon, Esq. F.R.S.E., F.S.A. Scot., M.R.I.A. Edinburgh
Allen, G. E. Esq. Bathampton	Bohn, Henry G. Esq.
AMYOT, T. Esq. F.R.S., Treas. S.A.	Bompas, Charles S. Esq.
Aspland, A. S. Esq.	Booth, B. W. Esq. Manchester
Aspland, Rev. R. Brook	Bowley, R. K. Esq.
Atkinson, Henry, Esq. Manchester	(c.) Botfield Beriah, Esq. M.P., M.A., F.R.S., F.S.A., Norton Hall
Aubrey, George E. Esq. Neath, Glamorganshire, <i>Local Secretary.</i>	Boyd, E. L. Esq.
Aungier, G. J. Esq.	BRAYBROOKE, THE RIGHT HON. LORD, F.S.A. <i>President</i>
Avarne, Captain	Bremridge, J. Esq.
Athenæum Club (The)	Bright, Benjamin Heywood, Esq., Ham Green, near Bristol
Bacon, R. M. Esq. Cossey	Brooke, J. Brown, Esq. Ashton-under-Lyne
Bagot, the Hon. Alfred	Brown, W. M. Esq.
Bartlett, J. Esq. Blandford	Brown, S. W. Esq. Lewisham
Barton, Thomas P. Esq. Manchester	Bruce, John, Esq. F.S.A. Treasurer of the Camden Society.
Beare, S. Esq. Norwich	Bryant, J. Esq.
Besant, John J. Esq. Dorchester	Buchanan, Walter, Esq.
Beckwith, G. M. Esq. Royal Mint	Burn, James, Esq. W.S. Edinburgh
Bell, F. J.	Burn, Thomas, Esq.
Bell, Robt. Esq. Manor-house, Chiswick	Burton, Septimus, Esq. Chiswick Grove
Benecke, R. Esq. Denmark Hill	CAHUSAC, J. A. Esq. F.S.A.
Bentley, Richard, Esq.	Caldecott, Captain
Bentley, Rev. John Charles	Caldwell, David, Esq.
Berridge, Samuel, Esq. Leicester	Capel, John, Esq.
Besly, Rev. John, D.C.L. Vicar of Benton, Northumberland.	Carmichael, Arch. Esq. M.A. Edinburgh
Betham, Sir William, Ulster King-at-Arms, V.P. Dub. Soc. F.S.A., <i>Local Secretary for Dublin.</i>	Cartwright, Samuel, Esq. F.R.S.
Bevan, Edward, Esq.	Chadwick, Elias, Esq. Swinton, near Manchester
Bibliothèque du Roi, Paris	Chapman, Thomas, Esq. F.S.A.
Black, John, Esq.	
BLACK, WILLIAM HENRY, Esq.	
Black, William, Esq. M.D.	

- Chapman, W. Esq.
 (c.) CHAPPELL, WILLIAM, Esq. F.S.A.
 Treasurer of the Musical Antiq. Soc.
Treasurer.
 Chappell, T. P. Esq.
 Chater, George Esq.
 Chichester, J. H. R. Esq.
 Christy, Alexander, Esq.
 Clare, Edward, Esq.
 Clark, C. Esq.
 Clements, J. Esq. Oriel College, Oxford
 Cobbin, J. I. Esq.
 COLLIER, J. PAYNE, Esq. F.S.A.
 Collier, J. Pycroft, Esq.
 Conway, F. D. Esq.
 Coombes, Thomas, Jun. Esq. Dorchester,
Local Secretary.
 Cooper, Charles Purton, Esq. Q.C.,
 D.C.L., F.R.S., F.S.A.
 Cooper, W. Durrant, Esq. F.S.A.
 Corner, George R. Esq. F.S.A.
 Corney, Bolton, Esq. Greenwich
 Corser, Rev. Thomas, Stand. Manchester
 Coventry, A. Esq. Edinburgh
 CROKER, T. CROFTON, Esq. F. S. A.,
 M.R.I.A.
 Croomes, John, Esq.
 Crossley, James, Esq. Manchester, *Local*
Sec.
 Cunningham, George, Godfrey, Esq.
 Glasgow
 CUNNINGHAM, PETER, Esq. Treasurer
 of the Shakespeare Society
 Currer, Miss Richardson, Eshton Hall
 Curzon, The Hon. Edward Cecil

 Dalzell, Sir John Graham, Edinburgh
 Daniel, George, Esq. Canonbury
 Dawson, Vesey Thomas, Esq. Barrister-
 at-Law
 Deane, Rev. John Bathurst, M.A. F.S.A.
 Deck, N. Esq. Cambridge
 Dent, J. Esq. Worcester
 Dilke, C. W. Esq. L.L.B.
 Disney, John, Esq. F.R.S., F.S.A.
 Dixon, J. H. Esq.
 Dobie, James, Esq. Glasgow
 Dodd, George, Esq. F.S.A.
 Dolman, C. Esq.
 Driffield, Rev. G. Townsend, B.A. Bra-
 zenose Coll. Oxford
 Dudgeon, George, Esq. Settle, Yorkshire
 Duncan, James, Esq. Blackheath
 Duncan, Richard, Esq. Glasgow
 Duncan, William J. Esq. Glasgow
 Dunkins, — jun. Esq. Dartford
 Dunn, John, Esq. Paisley
 Duyckinck, Evert A. Esq. New York
 Duyckinck, George L. Esq. New York
 DYCE, REV. ALEXANDER, B.A.
 Dyke, Rev. Henry, Collesford, near
 Brackley

 Edgeworth, Thomas, Esq. Wrexham
 Elderton, C. Merrick, Esq. Barrister-at-
 Law
 Ellacombe, Rev. H. J., M.A., F.S.A.,
 Bitton, near Bristol
 Elliott, J. Bardoe, Esq.
 Ellis, Barrow Helbert, Esq.
 Erectheum Club (The)
 Exchange Library (The), Manchester
 Exton, Rev. R. B. Cretingham, Suffolk
 Eyton, Joseph W. King, Esq. F.S.A. L.
 and Scot.

 Fairholt, Frederick W. Esq.
 Fenton, S. G. Esq. Belfast
 Field, Barron, Esq.
 Fitch, William Stevenson, Esq. Ipswich
 Fitch, Robert. Esq. F.G.S. Norwich
 Fleming, Rev. William, D.D. Professor
 of Moral Philosophy at the University
 of Glasgow
 Fletcher, Thomas W. Esq. F.R.S., F.S.A.
 Dudley, Worcestershire
 Fletcher, S. Esq. Manchester
 Ford, Henry, Esq. Manchester
 Forde, John, Esq.
 Forrett, David, Esq.
 Forster, W. E. Esq. Bradford, Yorkshire
 Fox, Henry, Esq.
 Fraser, Thomas, Esq.
 Freeland, F. E. Esq.
 Frewin, Thomas, Esq. Brickwall-house,
 Northian, Lamberhurst
 Fripp, Charles Bowles, Esq. Bristol

 Gaskin, Rev. John, Kingswood, near
 Bristol
 Getty, Edmund, Esq. Belfast
 Glen, J. P. Esq. Presteyn, Radnorshire
 Gilbert, John Graham, Esq. Yorkhill,
 Glasgow
 Gilbertson, E. Esq.

- Goldsmid, Sir Isaac Lyon, Bart. F.R.S.,
 F.S.A.
 Gooding, Jonathan, Esq. Southwold
 Gowen, J. R. Esq.
 Gracie, J. B. Esq. F.S.A. Edinburgh
 Gray, Capt. Charles, R.M. Edinburgh
 Greenwell, William, Esq. Greenwell
 Ford, Durham
 Gregory, Robert, Esq. Corpus Christi
 Coll. Oxford
 Griffin, Charles, Esq. Glasgow
 Gutch, John Mathew, Esq. F.S.A. Wor-
 cester, *Local Secretary*.
- Haggard, W. D. Esq. F.S.A., F.R.A.S.
 M.N.S.
 Halliwell, James Orchard, Esq. F.R.S.
 Hon. M.R.I.A. F.R.A.S., M.R.S.L.,
 M.R.S.N.A. F.S.A.L. & E., &c.
 Halliwell, Richard, Esq. F.S.A.
 Halpin, Rev. N. J.
 Hannah, the Rev. John, B.A. Lincoln
 College, Oxford
 Hardy, A. William, Esq.
 Harness, Rev. William, M.A.
 Harrison, W. Esq.
 Harrison, W. F. Esq. Rochester
 Harwood, John Ballard, Esq. Bristol
 Hawes, Wm. Esq.
 Heath, J. B. Esq. F.S.A.
 Heseltine, Samuel R. Esq.
 Hewett, J. Esq. Leamington
 Hewitt, Thos. Esq. M.A.
 Hicklin, Benjamin, Esq.
 Hiles, J. Esq. Shrewsbury
 Hill, Henry, Esq.
 Holgate, Wm. Esq.
 Hollond, Robert, Esq. M.P.
 Holme, Edward, Esq. M.D. Manchester
 Hope, Alexander, Esq.
 Hopper, A. M. Esq. B.A. Fellow of St.
 John's College, Cambridge
 How, Jeremiah, Esq.
 Hubback, John, Esq. Barrister-at-Law
 Hunt, Harry, Esq. Birmingham
 Hunter, Rev. Joseph, F.S.A.
- Ingraham, Edward D. Esq. Manchester
 Irving, David, LL.D. Edinburgh
 Islington Literary & Scientific Institution
- Jacob, B. Esq. Dorchester
 James, G. P. R. Esq.
 JERDAN, Wm., Esq. F.S.A., M.R.S.L.
 Jermyn, James, Esq.
 Johns, Richard, Esq. Lieut. R.M.
- Kaye, Wm. Esq. Newcastle-on-Tyne
 Kerr, John, Esq. Glasgow, *Local Sec.*
 Kerr, Robert Malcolm, Esq. Glasgow
 Kidston, Robert A. Esq. Glasgow
 King, R. J. Esq. Exeter College, Oxford
 Klingemann, C. Esq.
 Knight, William, Esq. F.S.A.
- Laing, David, Esq. F.S.A. L. & Sc.
 Langley, the Hon. Marmaduke, Wyke-
 ham Abbey
 (c.) Lappenberg, Dr. J. M., For. Memb.
 Soc. Ant.
 Law, W. Esq.
 Leatham, W. H. Esq.
 Lemmil, John, Esq. Edinburgh
 Lever, Charles, Esq.
 Lilly, Mr. Joseph
 Lloyd, George, Esq. Brynestyn, near
 Wrexham
 Lloyd, the Rev. J. V.
 Logan, W. H. Esq. Edinburgh
 London, City of, Literary and Scientific
 Institution
 London Institution
 London Library, the
 Lover, Samuel, Esq.
 Lucas, J. Esq. Stirling
 Ludlow, Ebenezer, Esq. M.A., Serjeant-
 at-law.
- McCalla, James, Esq.
 Mac George, A. Esq. Edinburgh
 M-Gregor, Alexander, Esq. Glasgow
 Mackay, Charles, Esq.
 Mackenzie, John Whitefoord, Esq. Edin.
 Mackenzie, A. C. Esq. St. John's Coll.
 Oxford
 Macknight, James, Esq. Edinburgh
 Maconochie, James Allan, Esq. Edinb.
 Macauley, Colin Campbell, Esq. Leicester
 MADDEN, SIR FRED. K.H., F.R.S., F.S.A.,
 Keeper of the Manuscripts in the Bri-
 tish Museum, &c. &c.
 Mahon, William Mac, Esq.
 Maidment, James, Esq. F.S.A. Scot.
 Edinburgh, *Local Secretary*

Mainwaring, C. Esq. Coleby Hall, Lincolnshire
 Major, C. J. Esq.
 Manchee, Thomas John, Esq. Bristol
 Manly, W. Esq.
 Martin, Rev. Robert, B.A. Anstey Pastures, Leicester
 Massey, Thomas, Esq. Camberwell
 Mathew, J. M. Esq.
 Maude, Hartwell I. Esq.
 Maude, Thomas, Esq.
 Mercantile Library (The), New York
 Mewburn, Francis, Esq.
 Meyer, A. G. F. Councillor of Justice, Hanover
 Miland, John, Esq.
 Mitchison, H. Esq.
 Mitford, Rev. John
 Moginie, N. C. Esq.
 Moran, E. Raleigh, Esq.
 Morice, J. Esq.
 Morris, W. G. Esq.
 Morrison, Rev. A., Eton College
 Morton, Rev. James, B.D. Prebendary of Lincoln, Holbeach
 Muggeridge, Nathaniel, Esq.
 Murch, Rev. Jerome, Bristol
 Muskett, Charles, Esq. Norwich, *Local Secretary*

 Nichols, John Gough, Esq. F.S.A. Treasurer of the Surtees Society.
 Nicholson, Alexander, Esq. F.S.A. London and Scotland, Ufford, Suffolk
 Norfolk and Norwich Literary Institution (The)

 Oddie, R. Harley, Esq.
 Oliphant, Thomas, Esq.
 Oldershaw, R. Esq.
 Ottley, Henry, Esq.
 Ouvry, Frederick, Esq.
 Ormerod, George, Esq. D.C.L. F.R.S. F.S.A. F.G.S.

 Pagan, J. M. Esq. M.D. Edinburgh
 Palgrave, Sir Francis, K.H., F.R.S.
 Palmer, Arthur, Esq. Bristol
 Parkes, Joseph, Esq.
 Parkinson, Rev. Richard, M.A. Canon of Christ Church College, Manchester
 Parry, Thomas, Esq.

Pattison, Rev. M. Lincoln Coll. Oxford
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Brampton, Thomas / Brampton, Thomas / Black, William Henry

The paraphrase on the seven penitential psalms in English verse supposed to have been written by Thomas Brampton in the year 1414 ; together with a legendary psalter of Saint Bernard, in Latin and English verse

London 1842

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